CAMPBELLISM IS REBELLION

J. J. SUMMERBELL, D. D.

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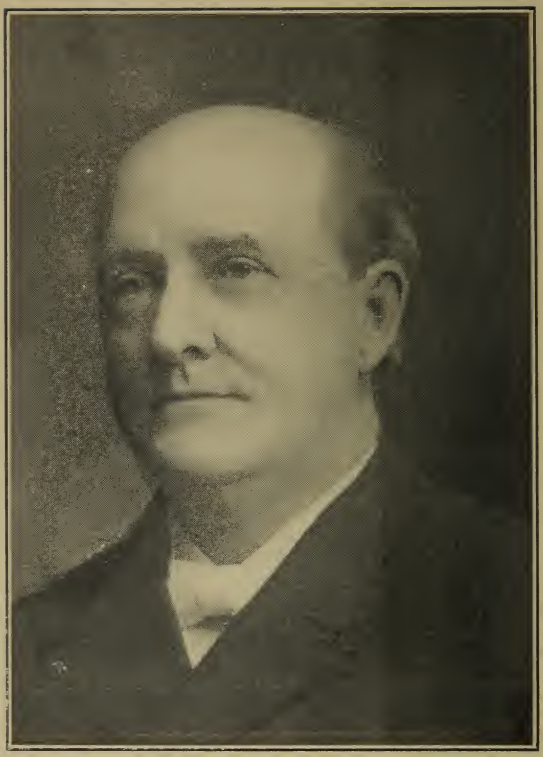

J. J. SUMMERBELL, D. D.

CAMPBELLISM IS REBELLION

A Handbook on Campbellism

By J. J. Summerbell
Author of "Six Centuries," "Scripture Doctrine,"
"Life and Writings of N. Summerbell,"
"Mountains of the Bible," etc.

DAYTON, OHIO
THE CHRISTIAN PUBLISHING ASSOCIATION
1913

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PREFACE

ON account of the fact that the Disciples of Christ were brought into existence as a special body by Alexander Campbell, some readers may suppose that this book is directed against them. But it is not: for many of that body do not insist on his views. This book is only directed against the special doctrines of Alexander Campbell.

The Christian Publishing Association, which issues this book, does not assume responsibility for its doctrinal utterances, being controlled by a brotherhood that allows individual interpretation of the Scriptures, making Christian character the only test of fellowship. With our people, freedom of utterance is equally a right with freedom of interpretation; the one implying the other.

J. J. SUMMERBELL.

Dayton, Ohio.

CAMPBELLISM IS REBELLION

SEVERITY

THROUGH all the progress of mankind, even from the beginning of human history, God's gracious plans for the welfare of his children on earth have sometimes been delayed by the imitations substituted by agencies not of heaven.

Let us, in the fear of God, examine this painful subject; beginning our investigation with hearts humbly bowing before our heavenly Father.

All denominations have multitudes of true Christians, sincere followers of the Savior, whose lives adorn the doctrines they profess, and whose final home will be heaven. Therefore any remarks which appear in this book, of a severe spirit, need not be considered as directed toward any sect. We criticise only false doctrines, and those who advocate them. Unfortunately, some of the doctrines we hope to expose are in their very nature so connected with morality itself, that fairness of presentation requires that we connect the doctrine with its advocate; even as our Savior himself, although of the sweetest spirit, and loving men so much that he died for them, denounced those teachers of his day who made void the law of God by the "traditions and commandments of men."

Believing that this is done in modern times, we criticise the doctrines, and denounce the theologians who teach them.

That severe and apparently harsh language, with occasional sarcasm and irony, may be used in this book is to be regretted: for thereby many a reader will almost immediately be alienated from its conclusions, prejudging the arguments and reasonings as prejudiced, or even unjust. Thus I will fail to produce some of the good for which the book is written.

But, on the other hand, if I were to use milder descriptions of the moral issues, I might lead some reader to infer that the natural conclusions from the arguments I present were doubtful; and he might suspect that I myself was conscious of some defect in the reasonings, though not revealing it. I do not wish any uncertainty on this point. Also, I wish my language and arguments to be consistent with each other; not insidiously producing an impression on the reader which I myself am not willing to express in direct language.

But the masses are not primarily, nor chiefly, responsible for the teachings of the leaders; and in this book we speak against no denomination, as a denomination, nor against any denomination as to its professed denominational doctrines. Although this book is written against Campbellism, I do not believe there is any Christian body, the masses of whose common people in the present day accept Campbellism. In former times there was one that made a dividing appeal to the Christian world, wholly on the philosophy (or sophistry) of

Campbellism. That denomination was the one which its founder, Alexander Campbell, named Disciples of Christ. The Campbells were its great original leaders, and from their name it was often nicknamed *Campbellites.*

But conditions have changed very greatly in that denomination in the last generation, on account of its plea of the Bible creed. That led to change. While Alexander Campbell is still honored among them as their great theologian and denominational founder (although some of them claim that they are not a denomination), they are possibly gradually drifting away from the name he gave them (Disciples of Christ), accepting any name that seems to them Biblical or convenient; and they are also gradually abandoning some of the doctrines he taught. This is under the influence of the Scriptures, and of other denominations of Christians. So that I believe that the majority of the members of the Disciple denomination to-day are not Campbellite in their theology; although I admit that they cannot properly absorb the spirit of Bible brotherhood among Christians, nor in any *important* degree be helpful to Christian union, until the remaining influence of Campbellism is well stamped out.

But while the Disciple denomination is gradually abandoning Campbellism, that body of theology, because of the vigor of its original presentation and the superficial manner in which it has been investigated by other theologians, has to some degree made its way into other sects, and is yet maintained with vigor by many in the body that was originally

responsible for it. But there is no longer a Campbellite sect; although there are many who believe Campbellism, and advocate it strenuously.

Therefore, if a member of the Disciple body imagines at first that this book is written against his denomination, and that it misrepresents it, or is unfair to it in some way, let him free himself from that suspicion, and accept my statement that I contend only against a system of theology that is in some of its features permeating various sects.

This book is written only against the errors of theologians who know that they are followers of Alexander Campbell; whom we call *Campbellites,* not in a hateful or unkind sense, but as a word of well known meaning, and correctly descriptive of a believer in the doctrines of Campbell; and in the same spirit in which we use the words Hixite, Mohammedan, Wesleyan, Eutychian, Lutheran, Calvinist, Montanist, Pelagian, Arian, Swedenborgian, Monophysite and Mennonite. Alexander Campbell himself recognized the word, and used it in an article in the "Encyclopedia of Religious Knowledge." To avoid the use of the word would be to avoid the one word of well known meaning concerning theological doctrines. But I do not apply the word to any denomination; but only to a certain school of theologians.

If there is severity of language in this book, it need not be attributed to malice. As well might Jesus have been accused of malice, when he said to a powerful sect of his time,—

"Ye have made void the word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of

you, saying, ... In vain do they worship me, teaching doctrines the precepts of men" (Mat. 15:6-9).

Although a Christian spirit requires that we be kind to our fellow men, real kindness does not consist in concealing the moral effect of error, nor in being kind to error itself. Because of their evil effects, some errors require severity, to make them clearly understood. Let the reader carefully consider the appropriateness and propriety of the language; whether it be suitable to proper description of the moral bearing of the argument.

However, a follower of Campbell will have little objection to severity, being himself accustomed to using harsh terms concerning the doctrines of other sectarians, in which practice he follows his leader, as I now show by the following quotations from the writings of Alexander Campbell:—

"There is something so impotent in an assent to mere opinions in joining a sect, in becoming a Baptist, Methodist, or Presbyterian, that it makes no sensible difference in the affections towards heaven, and therefore fails to purify and elevate the heart, and to reform and decorate the character of the proselyted. The first converts to christianity in the converting act in the assurance of remission, were made strong in the Lord. . . . . But, I ask, Is this true of all or of a majority, or of a respectable minority of them who are converted to a sect? If I may judge from long observation, one such christian is almost a prodigy in a city, in a county, or large district of country" (Christian Baptist, edited by Alexander Campbell, from the second edition, with "Mr. Campbell's last corrections," page 656).

"Although there are perhaps ten thousand preachers in the land speaking every Sabbath day in all the synagogues, yet but two men speak in them all—and these two are John Calvin and James Arminius. . . . . Some of those dogmas may be metaphysically true, but they are distilled truths. They have come from the Calvinistic or Arminian distillery. . . . . The men who deal in these distilled truths, and those who drink those distilled doctrines, are generally intoxicated" (Christian Baptist, pp. 132-133).

"The whole Paido-Baptist priesthood is an order of men unauthorized by Heaven. They are neither constituted, commissioned, nor authorized by the Head of the Church to officiate in any one of their assumptions" (Christian Baptist, p. 176).

"We must confess that we cannot view with other feelings than those due to a thief and a robber, who covers himself with the curtains of night, that he may execute his designs, those who attempt to extend their empire over the human mind and conscience, by suppressing the truth or withholding the light from the eyes of those who look up to them as their guides" (Christian Baptist, p. 171).

"The devotees of the popular religion are very stupid, because their teachers generally leave them, in point of information, just where they find them, prodigiously ignorant of the holy scriptures" (Christian Baptist, p. 50).

"Money, I think, may be considered not merely as the bond of union in popular establishments, but it is really the rock on which the popular churches are built" (Christian Baptist, p. 43).

"And dare you say that money is not the basis of the modern religious establishments? It begins with money; it goes on with money, and it ends when money fails" (Christian Baptist, p. 43).

"Dear sir, my very soul is stirred up within me, when I think of what a world of mischief the popular clergy have done. They have shut up everybody's mouth but their own; and theirs they will not open unless they are paid for it. This is the plain blunt fact. And if I cannot bring facts, and documents, and arguments to show that the paganism of the world is, in a great measure, attributable to them; that the ignorance and prejudice of our times, and that the incapacity of the believers to publish the glad tidings is altogether owing to them; that they, as a body collective, are antichrist—then I will say that I cannot prove any proposition whatever" (Christian Baptist, p. 71).

"And I do know that the popular clergy are not entitled to receive one cent from the people, because they have put themselves into an office which Heaven never gave them, trample upon the rights of the people, keep them in ignorance, and practically deny that heavenly aphorism of our Lord, which says, 'It is more blessed to give than to receive'" (Christian Baptist, p. 72).

"The worshiping establishments now in operation throughout christendom, increased and cemented by their respective voluminous confessions of faith, and their

ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that Mother of Harlots, the Church of Rome" (Christian Baptist, p. 23).

"The great majority of papers called religious, are as much political, commercial, and facetious as they are religious. The Luminaries, Stars, Suns, Registers, Recorders, Secretaries, etc., etc. . . . . 'Anything to please everybody and anybody for the sake of two dollars a year,' is their motto" (Christian Baptist, p. 260).

"We contend that all christian sects are more or less apostatized from the institutions of the Savior" (Christian Baptist, p. 288).

"What good effects are to result to society from the many religious newspapers now in circulation, I know not. Most of them seem to be designed to sell so many reams of paper and kegs of ink per annum, and to furnish business for mechanics. The trash which they crowd upon the public ear and the public mind neither feeds body, soul, nor spirit" (Christian Baptist, p. 361).

"I have yet to meet with the first church which holds a human creed with inflexible rigidity, and which is enlightened in the Holy Scriptures. The stronger the faith in human creeds the weaker the attachment to the Bible, and the greater the ignorance of its contents" (Christian Baptist, p. 361).

"I do attribute to creeds, in the proper acceptation of the term, all the divisions and strifes, partyism, and sectarian feeling, of the present day; all the persecutions and proscription, all the havoc of human life, and all the horrors of the inquisition in the cause of religion" (Christian Baptist, p. 361).

"Creeds and creed-makers are anathematized from Heaven. . . . . Protestant creeds, cry aloud for vengeance on those who framed them, and on those who executed them" (Christian Baptist, p. 361).

"Some Baptists are extremely devoted to immersion. They have read all the baptisms on record in the New Testament, and beginning at the Jordan they end at the city of Philippi, in the bath in the Roman prison. The ancient mode and nothing else will please their taste. . . . . The importance of implicit obedience is extolled, and the great utility of keeping his commands is set forth in language which cannot be mistaken. But when the ancient mode of observing the Lord's day or of breaking bread is called up to their attention, they fall asleep. The authority of the Great King will scarcely make them raise their heads or open their eyes. Implicit obedience now has

no charms, and the utility of keeping his commands has no attractions for them. Such Baptists are not regenerated, that is, they are not devout—not devoted to the will of God. . . . . They have got a *Baptist conscience*, and not the conscience of the regenerate. A Baptist conscience hears the voice of God and regards his authority only where there is much water" (Christian Baptist, p. 363).

"But are all the baptized in infancy, by Methodists, Presbyterians, Episcopalians, etc., to be classed among the virtuous and pious? No; the one half, probably, of all the persons thus made members of the church, in infancy, are now among the skeptics, infidels, or worldlings of the present day. Were you to explore drinking houses, gambling houses, theatres, and other vicious haunts of dissipation, profligacy and crime, you would find them filled with hundreds and thousands of these baptized members of the Presbyterian, Episcopalian, Congregational, and Methodist churches" (Campbell and Rice Debate, p. 355).

"Nothing is more unlike the christian kingdom than the dry, cold formalities which appear in the inside of a Baptist or Presbyterian meeting house. . . . . A tree frog is generally the color of the timber, rail, or fence on which it is found. So are the Baptists. They are, in these regions, generally the offspring, or converts from the Presbyterian ranks" (Christian Baptist, p. 550).

This severity of expression used by Alexander Campbell, and his example, were not lost on his followers, as I will amply prove before the book closes.

My reader easily sees, considering the severity of their leader, that followers of Campbell have no right to condemn severity of expression.

And yet it is my hope (notwithstanding my regret at being severe in describing Campbellism) to use words, even in my harsh sentences, far more gentle and charitable than those uttered by Campbellites, not only against other sectarians, but even against each other; as will appear plainly before the close of this book.

Therefore, for the sake of the gospel, and that by honeyed words we may not obscure Christian

principles by seeming not to be aware of the moral bearings of the doctrines discussed, permit me to neglect the art of the author who may by gradual or insidious approaches lead to a climax; and let us be plain from the very beginning, that every reader may be on guard, if he so desires.

During the last hundred years the most injurious counterfeit of Christianity has been Campbellism.

Let us show that this is true.

CAMPBELLISM IS REBELLION

Many efforts are being made to destroy the authority of Jesus; so many that we do not take space to name them, much less refute them. But there is one device that is used with great persistence; most of those using it being unconscious of the effect of their doctrine. Their reasoning has spread from the teachings of those chiefly responsible, until it is accepted in other quarters by many who do not know the arguments, but whose theology is colored by it so as to make them turn away somewhat from Jesus as authority, Lord, Teacher, Master, Leader and King.

This error is, in part,

That the kingdom of heaven was not set up, or opened, till the day of Pentecost; and that the gospel was not preached till that day, nor the church established.

Although this is only one of the subsidiary errors of Campbellism, hereafter to be argued again, along with others, we here treat it because of two reasons:—

1. It is absolutely necessary to the main doctrine of Campbellism;

2. The spirit of the error is such that it makes its victim array himself in opposition to the kingship of Jesus, thus tending to overthrow genuine

Christianity; and we desire our readers to know this spirit in the beginning of the discussion.

Alexander Campbell worded this secondary error of his in the following language:—

"When Peter, to whom was (sic) committed the keys of the kingdom of heaven, opened that kingdom to the Jews on Pentecost, he opened it by an authoritative annunciation of the remission of sins through immersion into the faith of Jesus" (Christian Baptist, "with Mr. Campbell's last corrections," 1835, pages 421-422).

"Had not this been the true meaning of immersion, the apostles laid the foundation for universal imposition and deception, by thus commencing the administration of the reign of heaven" (Christian Baptist, p. 422).

"Thus we find that when the gospel was announced on Pentecost, and when Peter opened the kingdom of heaven to the Jews, he commanded them to be immersed for the remission of sins. This is quite sufficient, if we had not another word on the subject. I say it is quite sufficient to show that the forgiveness of sins and christian immersion were, in their first proclamations by the holy apostles inseparably connected together. Peter, to whom was (sic) committed the keys, opened the kingdom of heaven in this manner, and made repentance, or reformation, and immersion, equally necessary to forgiveness" (Christian Baptist, pp. 416-417).

"Having from all these considerations seen that until the death of the Messiah his kingdom *could not* commence; and having seen from the record itself that it *did not* commence before his resurrection, we proceed to the development of things after his resurrection, to ascertain the day on which this kingdom was set up, or the Reign of Heaven began" (The Christian System, p. 179. The italics and capitals are Campbell's).

"Again, the King himself must be glorified before his authority could be established on earth; for till he received the promise of the Spirit from his Father, and was placed on his throne, the Apostles could not receive it; so that Christ's ascension to heaven, and coronation, were indispensable to the commencement of this Reign of Heaven" (The Christian System, p. 180).

The followers of Campbell so much admire this second book from which I quote, that one of them uses the following language about it:—

"Next to the Bible itself there is no other book which has played so important a part in the Restoration Movement as has 'The Christian System' by Alexander Campbell. . . . . Nowhere else are the philosophy and scriptural correctness of the plea set forth as in this unpretentious volume. It is the crowning work of a majestic mind" ("Portrait Catalog" of Christian Standard Publishing Company).

Observe carefully that we are not now considering the main error of Campbellism (immersion in order to the remission of sins), but the secondary error stated above: that the kingdom was not set up till the day of Pentecost, etc.

The argument to support this error seems to be based on the idea that the death and resurrection of Jesus constitute the gospel of the kingdom of God in some such sense that no one could preach it till after those events; and because of the impossibility of such preaching before those events, there could be no kingdom before those events.

This short reasoning seems so conclusive to some that they accept it; failing to investigate the Scriptures, to find if there is any statement there on the subject. On account of this failure, or neglect, they overlook the fact that the doctrine directly contradicts the Bible, and is morally rebellious toward Jesus himself: that is, the doctrine is treason.

The following Scriptures all refer to a time before the day of Pentecost, and both in their spirit and their words contradict the doctrine we have stated:—

"But if I" (Jesus) "by the Spirit of God cast out demons, then is the kingdom of God come upon you" (Mat. 12:28).

"Now after John was delivered up, Jesus came into

Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel" (Mark 1:14-15).

"The law and the prophets were until John: from that time the gospel of the kingdom of God is preached" (Luke 16:16).

"But if I" (Jesus) "by the finger of God cast out demons, then is the kingdom of God come upon you" (Luke 11:20).

"And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve" (Luke 8:1).

"And he called the twelve together, and gave them power and authority over all demons, and to cure diseases. And he sent them forth to preach the kingdom of God, and to heal the sick" (Luke 9:1-2).

"And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spake, saying unto him, Tell us: By what authority doest thou these things" (Luke 20:1-2).

"And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he himself is Christ a king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest" (Luke 23:2-3).

"Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel" (John 1:49).

"Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest; because I am king. To this end have I been born, and to this end have I come into the world, that I should bear witness unto the truth" (John 18:37).

"He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day" (John 12:48).

"But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter" (Mat. 23:13).

"Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you" (Mat. 21:31).

"Blessed is the King" (Jesus) "that cometh in the name of the Lord" (Luke 19:38).

"Looking unto Jesus the author and perfecter of our faith" (Heb. 12:2).

The careful reader will see that the foregoing quoted Scriptures make no mention of the day of Pentecost as the time of the setting up of the kingdom, nor as the day when the gospel was first preached; but distinctly prove that those events took place before. Not only so, but there is one passage which seems to have been written as if to anticipate and refute the theory of Alexander Campbell, however plausible his doctrine may be. It is as follows, relating the conduct and words of Jesus:—

"And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

The Spirit of the Lord is upon me,
Because he anointed me to preach the gospel to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears" (Luke 4:16-21).

"The acceptable year of the Lord," therefore, was before Pentecost.

The Scriptures we have already quoted settle the question as to when the kingdom was set up, and who first preached the gospel, and when, provided we accept the testimony of Jesus, Matthew,

Mark, Luke, John and the writer of the book of Hebrews.

But there is something else connected with this subject that is of serious importance:—

In order to understand the relation of this theology to human *character,* let us ascertain the spirit of reverence toward Jesus the king that we ought to cultivate. To do this, let us consider the statements of Jesus himself concerning his own authority; all spoken before the day of Pentecost:—

Mat. 11:27. "All things have been delivered unto me of my Father."

Mat. 28:18. "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth."

Luke 10:22. "All things have been delivered unto me of my Father."

John 5:22-24. "For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life."

John 5:43. "I am come in my Father's name, and ye receive me not."

John 3:35-36. "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

The reader may easily see that theologians are assuming a grave responsibility, when they direct us away from Jesus to Peter, or when they frame any doctrine that lessens the respect we have for the word of Jesus on the question of the remission of sins. The boon of eternal life is based on believing Jesus.

Thus this subject is one closely connected with character, and all the severity of language of this book is justified. And not only so; but it is possible that it is the duty of ministers of the gospel to denounce the sin of the doctrine we now condemn, on the same principle as that on which we condemn saloon-keeping, infidelity, and other vices. But the real situation as to this matter of sin we will develop later. It is sufficient now to remember that Jesus even taught that "the wrath of God" (John 3:36) rested on him who dishonored Jesus' authority; and he taught this before the day of Pentecost.

But if there is any reader who, notwithstanding the direct statements of Scripture, still doubts that Jesus was really king in his own kingdom, and before Pentecost, we offer these arguments:—

The institution of which Jesus was the head prior to his crucifixion had the marks of a kingdom:

1. Jesus made laws; exercised the legislative function.

2. He had executive power. He forgave the woman taken in adultery, the thief on the cross, and others; using the pardoning power. When Peter was questioned on the subject of Jesus' paying tribute, and gave hasty answer, Jesus reasoned briefly with him, closing with the words, "Therefore the sons are free" (Mat. 17:26); thus claiming exemption from tribute or tax. But to prevent offense he gave the money in such a way as to demonstrate his royalty; causing the very fish in the sea to bring the tribute money to Peter's hook.

3. He did not admit any appeal from his own decisions or statements.

4. He had subjects. And he claimed their full obedience, even in the face of worldly opposition. In their hearts he asked supreme submission.

Even Pilate in some sense acknowledged Jesus' royalty, in putting over his head on the cross the inscription, "Jesus of Nazareth, the King of the Jews." To this the Jews objected, not admitting that he was king; wishing Pilate to state that he *claimed* to be king. This proves that the real issue, the kingship of Jesus, is not a new one. Possibly Pilate understood the subject better than Campbell: for Pilate had asked Jesus directly the question, "Art thou a king, then?" In reply, Jesus assented; but explained to the bewildered Pilate, "My kingdom is not of this world; else would my servants fight." That is, his kingdom was the kingdom of heaven. . . . . Now, if Campbellism had been true, Jesus would not thus have answered Pilate, explaining the *nature* of his kingdom. He would rather have put his emphasis on the *date,* like this: —I am not now a king: for my kingdom has not yet been established; but I may become a king on the day of Pentecost. . . . . But Jesus did not thus reply; but in answer to Pilate clearly said, "Thou sayest;" that is, Yes.

But Alexander Campbell joins with the Jewish opponents of Jesus, denying kingship to Jesus, on the ground that the kingdom of heaven was not set up till the day of Pentecost. But Pilate called Jesus, at least, "King of the Jews" (a kingship which would have fulfilled the prophecy, "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come");

and the Jews admitted to Pilate that Jesus made such claim: "saying that *he himself* IS *Christ* A KING" (Luke 23:2).

That claim of Jesus was the pretext on which they had demanded his crucifixion. They said, "*We* have no king but Caesar."

That claim of Jesus, to being king, was the basis of the derision of the Roman soldiers, who crowned him with thorns (as Campbell thorns him with logic), who put a purple robe on him, who put a reed in his hand for a sceptre, who bowed the knee before him, who took the reed and smote him with it, after they had blindfolded him, saying, "Hail, *king* of the Jews; prophesy unto us who smote thee."

That claim of Jesus, to being king, was the basis of the prayer of the penitent thief, "Lord, remember me when thou comest in thy kingdom." And Jesus did not put off the blessing to some future day, but instantly answered, "To-day shalt thou be with me in Paradise." He exercised the pardoning power right there and then.

The logic of Alexander Campbell, that the gospel could not be preached before the death and resurrection of Christ, and therefore that the kingdom could not be set up before the day of Pentecost, is unsound. For Jesus himself predicted and preached his own crucifixion and resurrection. That is, Campbell argues that a thing *could not be* done, that *was* done. All Christ's allusions to denying one's self and bearing the cross, and following him, were preaching his crucifixion. In vari-

ous forms, and on different occasions, he preached his death and resurrection.

He spoke the following words before his arrest:—

"He that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Mat. 10:38-39).

These words were well known by the New Testament writers, being recorded by Matthew, Luke and John.

In fact, Jesus preached his death, the manner of it, and his resurrection, over and over; to such an extent, indeed, that after his resurrection he reproached his disciples about it. The following is the way it is once recorded in Mark:—

Mark 10:32-34. "And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again."

And the very night of his arrest he said these words to his disciples:—

Mat. 26:31-32. "Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. But after I am raised up, I will go before you into Galilee."

Then followed the conversation with Peter concerning the denial and the cock-crowing.

Christ preached his crucifixion and resurrection to all classes of society; so that on the resurrection morning angels recalled his words to the wondering women, who had sought the "living (one) among the dead," at the tomb of Joseph of Arimathea. And the following is the beautiful consolidation by Tatian of the history as given in Mat. 28:5-7; Luke 24:4-8; and Mark 16:7:—

Diatessaron 52:54 to 53:7. "And the angel answered, and said unto the women, Fear not ye: for I know that ye seek Jesus of Nazareth, which hath been crucified. He is not here; for he is risen, even as he said. Come and see the place where our Lord was laid. And while they were perplexed thereabout, behold, two men stood above them in dazzling apparel; and as they were seized with terror, and bowed down their faces to the earth, they said unto them, Why seek ye the living (one) among the dead? He is not here; he is risen: remember what he spake unto you when he was yet in Galilee, saying, The Son of man is going to be delivered up into the hands of sinners, and to be crucified, and to rise again the third day. But go quickly, and tell his disciples and Cephas, that he is risen from the dead; and lo, he goeth before you into Galilee; and there shall ye see him, where he said unto you; lo, I have told you. And they remembered his words."

In another place, in Matthew's history, we find the following statement, immediately after the annunciation of Peter and the acknowledgment of Jesus, that he was the Son of God, the Christ:—

Mat. 16:21. "From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up."

Jesus referred to his coming death and resurrection in various discourses. Notice the following beautiful allusions:—

John 10:11. "I am the good shepherd: the good shepherd layeth down his life for the sheep."

John 10:15. "I lay down my life for the sheep."

John 10:17-18. "Therefore doth the Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it again. This commandment I received from my Father."

Read now the story in John 12:20-34.

There, when Jesus revealed to his Jewish enemies that he was to be crucified, "lifted up," they disputed with him on the ground that "the Christ abideth forever;" which they evidently supposed could not be, if he were crucified.

So far is Campbell's theory, that it was impossible for Jesus to preach his death and resurrection beforehand, from being true, that he preached it so much and so forcibly, although it was an apparently unbelievable thing, that after he rose they comprehended even his forecasting figures of speech referring to it; as related in the following Scripture:—

John 2:18-22. "The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake this."

Certain of the Jews were perplexed about him, and approached him as follows:—

Mat. 12:38-40. "Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights

in the belly of the sea-monster; so shall the Son of man be three days and three nights in the heart of the earth."

But, as I previously showed, Jesus did not always speak in metaphor, when preaching of his death and resurrection; but he spoke specifically and definitely; and so plainly and emphatically that even his enemies knew it well. Mark you:—Even his *enemies* had been so impressed by his preaching concerning his resurrection from the dead, that they even knew and remembered the details of it, and went to Pilate about it, and referred to it as if it were common knowledge, as we find from the following Scripture:—

"Now on the morrow, which is the day after Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said while he was yet alive, After three days I will rise again" (Mat. 27:63).

And then they had arrangements made to prevent fraud.

And yet Alexander Campbell teaches that the gospel was not preached till the day of Pentecost, because the death and resurrection of Jesus had not been preached; because they had not occurred.

What a *practical* fallacy this is, will appear when we reflect that Campbell's followers in our day preach of a coming resurrection, heaven and immortality; although the experiences are future. But though future they are a part of the gospel. Even so, Jesus' preaching was gospel, even though some of it referred to future events.

Pilate's announcement of Jesus as the King of the Jews ought to shame those who argue that Jesus' kingdom was not set up till the day of Pentecost.

Jesus taught all of Christianity. Anything added to his teaching has only the authority of a human thinker, unless it can be logically derived from his teaching. He taught his own word as the standard. He said, "Whosoever heareth these sayings of mine and doeth them shall be likened to a wise man, that built his house on a rock." He did not say, "Whosoever heareth Peter." And although he commanded his disciples to "go into all the world and preach the gospel to every creature," their commission was plainly limited by the condition, "teaching them to observe all things whatsoever I commanded you."

He claimed such comprehensive kingship as to say, long before the day of Pentecost (Mat. 12:7), "The Son of man is lord of the sabbath."

The writer of Hebrews (12:2), long after the day of Pentecost, declared it when he exhorted his readers to "run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith."

I do not read anywhere in the New Testament that we are directed to Peter. Christ fulfilled the law. Christ was the founder of his religion. Christ was king in his own kingdom.

No apostle ever claimed that he had set up the kingdom, nor that he had preached the gospel before Jesus did; nor that any other apostle had. They were true subjects to their king, and not rebels.

And the nearest thing to a claim by any apostle to superiority over any other apostle was that statement of Peter in the council of Jerusalem, concerning which we read the following language

about imposing ordinances or ceremonies on the Gentiles:—

> Acts 15:7-11. "And when there had been much questioning, Peter rose up, and said unto them, Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith. Now therefore why make ye trial of God, that ye should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they."

This speech was long after the day of Pentecost, it contained matter refuting Campbellism, and it referred to Peter's preaching to the Gentiles at the house of Cornelius, where "all" the converts received the Holy Ghost before they were baptized; so that Peter exclaimed,—

> "Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we" (Acts 10:47).

If Peter ever opened the gates of the kingdom *to the Gentiles,* it was at that house, the house of Cornelius: for that was the *first time he had ever preached to the Gentiles.* But on no occasion, although Peter might sometimes feel like boasting, did he ever claim to have set up the kingdom of heaven, or opened its gates. (But this subject we will again consider, in place).

But Campbell's logic also tries to undermine the authority of Jesus *prior* to the day of Pentecost, on the ground that the Holy Ghost had not yet been given; as stated in the following:—

John 7:39. "But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet (given); because Jesus was not yet glorified;"

Which the follower of Campbell links with Jesus' command to his disciples (Luke 24:49 and Acts 1:4-8) after his resurrection and before his ascension, as follows:—

"Tarry ye in the city, until ye be clothed with power from on high;" . . . . . "not to depart from Jerusalem, but to wait for the promise of the Father, which ye heard from me; . . . . . ye shall be baptized with the Holy Spirit not many days hence. . . . . Ye shall receive power, when the Holy Spirit is come upon you."

And these blessed assurances and promises of Jesus to his disciples, who had been demoralized by his betrayal, condemnation, crucifixion and death, are used by Campbellism to persuade us that during the life of Jesus, before his crucifixion, the Holy Spirit had in some way been lacking, although Jesus was visibly present with the church; and lacking to such an extent that human salvation could not be secured in the *gospel* way because Jesus had not yet sent the Comforter to mankind, the Spirit of truth.

But this perverts Jesus' purpose with reference to that promise. Jesus gave his promise because the *disciples* were not fully qualified. And the "Comforter" was to bring to their recollection *Jesus'* words. Christ never said that they were to teach anything outside of his commands, even though the Spirit would be with them. His command was (Mat. 28:20), "teaching them to observe all things whatsoever I commanded you." They were only "witnesses."

Jesus did not lack the Holy Spirit. He was always endued with power from on high; even *from the very beginning of his earthly existence.* Before his birth the angel said to his mother, Mary, (Luke 1:35) "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God." And when he was baptized, the Holy Spirit descended in a bodily form like a dove upon him. There has never been a Campbellite preacher, of whom I ever heard, who had such a remarkable demonstration of the presence and approval of the Spirit of God. And Jesus was all the way along confident of this Presence; so that on one occasion he breathed on them, saying, "Receive ye the Holy Spirit" (John 20:22).

Then the reason why he told them to tarry till they were endued with power from on high, after his resurrection, was not any sense of lack of the Holy Spirit on *his* part, but *his* divine knowledge that *they* needed the Spirit's help. That is, they were not yet qualified to preach the gospel. They needed inspiration more abundantly than they had yet accepted it. As he was shortly to ascend from their presence, there would be no fully qualified preacher of the gospel left, until the Holy Spirit would come upon *them.* In fact, the very presence of Jesus might have been an obstruction to the coming of the Spirit to them; that is, to their full attention to the influence of the Spirit; so that Jesus considered it "expedient for them that he go away" (John 16:7), that the Spirit might freely have access. And Jesus distinctly asserted that

even the Holy Spirit was to "bring to their remembrance all that *he* had said unto them" (John 14:26). That is, they were to preach nothing beyond Jesus' words.

That this is a correct interpretation of this whole subject of the non-giving of the Holy Spirit till after Jesus was glorified, will appear plainly from the addition in John 7:39, in one of the manuscripts of this gospel, of the two words ἐπ' ἀυτοῖς (*ep' 'autois*) (to them). That is, the Holy Spirit was not yet given "to them."

But, even if, in some sense, the Holy Spirit was not yet, as best MSS. have it, that does not imply that Jesus was not king with full authority. In truth, Jesus was king in such full meaning that he not only expected himself to send the Comforter, the Spirit of truth, but he used the following language concerning his own teaching:—

John 6:63. "It is the Spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life."

IMPUDENCE OF DISCROWNING CHRIST

Now before we treat of the *purpose* of Campbell in expelling Jesus from his own kingdom, and denying that the gospel was preached prior to the day of Pentecost, let us briefly consider the audacity and impudence of the logic. Then we will be better able to comprehend the odiousness of the treason to Jesus.

More than seven hundred years before Jesus was born Isaiah (9:6) said, "The government shall be upon his shoulder." . . . . . But Alexander Campbell, nearly two thousand years after Jesus was crucified, mutters, The government was not really set up till the day of Pentecost; some time after the Christ had ascended into heaven.

Before Jesus was born, the angel Gabriel said to Mary his mother, (Luke 1:32-33) "He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David." . . . . . Here Campbell interrupts with his fine spun theory, and says, The angel ought to say that Peter shall give him the throne, on the day of Pentecost. . . . . But the angel, not hearing Campbell, goes on, "He shall reign over the house of Jacob forever; and of his kingdom there shall be no end." . . . . . Here Campbell again interrupts the angel, requesting him to explain that Jesus never did have a "kingdom" "over the house of Jacob" at all: for he was crucified before his kingdom was

set up, which occurred on the day of Pentecost; and the "kingdom" that was *then* set up could not have been "over the house of Jacob," seeing that the king was in the heavens, and "the house of Jacob" was on earth.

When Jesus was born, angels announced to watching shepherds, (Luke 2:11) "There is born to you this day in the city of David a Savior, who is Christ the Lord." . . . . . Campbell echoes, And he did not become a *real* Lord till Peter announced him on the day of Pentecost.

When wise men came from the east unto Jerusalem, saying, (Mat. 2:2) "Where is he that is *born* king of the Jews, for we have seen his star in the east and are come to worship him?" they asked for the *"born king."* (Read the Greek). . . . . But Campbell protests, He was not born king: he only became king after his ascension to heaven. The kingdom was not set up till Pentecost.

More than five hundred years before Jesus made his great royal entry into his earthly capital Zechariah the prophet (Mat. 21:4-5) had said,—

> "Tell ye the daughter of Zion,
> Behold, thy King cometh unto thee,
> Meek, and riding upon an ass,
> And upon a colt the foal of an ass." . . . . .

But Campbell promptly reasons, This king is not yet king: for the kingdom has not yet been set up. The royal entry into Jerusalem is too early.

But the people of Israel cried,

> "Hosanna; Blessed is he that cometh in the name of the Lord: Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest" (Mark 11:9-10).

"Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel" (John 12:13).

. . . . . But Campbell commands, Take up your garments from the highway, and the palm branches too; keep them for the day of Pentecost, and honor Peter, who will preach the first gospel sermon, and set up the kingdom.

In ancient times the Roman governor, Pilate, would have released Jesus, but the Jews cried out, "If thou release this man, thou art not Caesar's friend: for every one that maketh himself a king speaketh against Caesar" (John 19:12). And in modern times, we hear the echo of that Jewish riot against the kingship of Jesus, carefully reasoned out by the logic of Campbell,—If we make any one king before the day of Pentecost, we speak against Peter, to whom Jesus gave the "keys," and who on that day set up the kingdom of heaven. Let us make a crown of thorns, deriding Christ's claim to royalty. Let us put on him a purple robe, to make his claim still more ridiculous. Let us put a reed in his hand for a scepter, that sinners may see that this so-called king has no power till Peter enthrones him.

Notwithstanding Campbell's logic and Jewish opposition Pilate put on the cross above Jesus' head, "Jesus of Nazareth, the king of the Jews." The Jews promptly went to Pilate, objecting to the inscription, saying, "Write not, the king of the Jews; but, that he said, I am king of the Jews." . . . . . And Campbell, even to our day, swells the chorus of objection, arguing in modern times that Jesus had not yet reached his true coronation as

king of anything, but must wait for Peter to crown him. And Campbell has the audacity to do this, notwithstanding God's own predictions and threats against rebels:—

"Yet have I set my king
Upon my holy hill of Zion.
I will tell of the decree:
Jehovah said unto me, Thou art my son;
This day have I begotten thee.
Ask of me, and I will give thee the nations for thine inheritance,
And the uttermost parts of the earth for thy possession.
Thou shalt break them with a rod of iron;
Thou shalt dash them in pieces like a potter's vessel" (Ps. 2:6-9).

But Campbell dares the Almighty, argues Jesus off his throne till Peter crowns him, and boldly defies Jehovah, denying that God "set his king on his holy hill of Zion."

And Campbell does this not withstanding the visible appearance of the kingdom under Jesus. He brushes aside the manifestations all along of a kingly dignity:—royal gifts of the wise men; efforts of his admirers to take him by force and "make him king" of an earthly kingdom instead of the kingdom of heaven; the worship of the young man that came running and kneeling to him; the bowing of the barren fig tree; the surrender of Galilee's waters; the obedience of the water made wine; the descent upon him of the Holy Spirit at his baptism; the homage of the regions of death when Lazarus "came forth;" the tribute of the angels on the resurrection morning, "He is not here; he is risen, as he said. Come see the place where the Lord lay;" the whisper of John to Peter, after the great draught of fishes, "It is the Lord;" the amazement of the

common multitude long before, when "he taught them as one having authority, and not as their scribes;" his own assertion as to the supremacy of his laws, and their permanent supremacy, "Heaven and earth shall pass away, but my words shall not pass away;" "Ye call me, Teacher, and, Lord: and ye say well; for so I am;" and the flight of the money changers from the temple before his scourge of small cords.

Alexander Campbell resists, or ignores, or explains away all these proofs of the power, royalty, dignity and authority of Jesus; strenuously insisting that the kingdom of heaven was not set up till the day of Pentecost.

And he even lifts his logic in opposition to the voice out of the cloud on the mount of transfiguration, "This is my beloved Son, in whom I am well pleased; hear ye him." . . . . . Campbell says, No, no; do not listen to Jesus; wait till Pentecost for "Peter to open the kingdom of heaven;" hear Peter's words, not Jesus' words. And he does this at a tremendous risk to himself: for Jesus said, "He that rejecteth me, rejecteth him that sent me" (Luke 10:16); "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day" (John 12:48).

WHY?

WHY CAMPBELL REBELS AGAINST JESUS

What is the object of Campbell in thus discrowning Jesus. We are curious as to this: for Campbell claimed to be a disciple of Christ. Why does this ambitious theologian argue that the kingdom was not set up till the day of Pentecost?

We answer,

CAMPBELL WISHED TO GET RID OF THE AUTHORITY OF THE NEW TESTAMENT BOOKS, MATTHEW, MARK, LUKE AND JOHN.

He did not wish to get rid of the books, but of the books as authority. If he had admitted that Jesus was king before the day of Pentecost, he would have been compelled to admit that the laws announced by Jesus himself were the laws to be observed; or, that the events illustrating the spirit and polity of the kingdom of heaven under Jesus were illustrative of the principles to govern *always*.

But Campbell wished to establish the following doctrine:—*that immersion in water is in order to the remission of sins.*

But this doctrine could not be plausibly established, if the words and acts of Jesus were to be accepted as authority and example. Let us see how this statement of mine is true:

A woman was once brought before Jesus for his judgment, who had been taken in the act of

adultery. The Jews informed Jesus that Moses commanded such women to be stoned. Campbell would at least have commanded her to be immersed in order to the remission of her sins. But he whom we have abundantly shown to be really king, Jesus, after a brief conversation with her accusers, who were in spirit theological predecessors of Alexander Campbell, asked the woman, "Did no man condemn thee?" She replied, "No man, Lord." How sweet that word, "Lord," must have sounded to the King's ears, who had just then been listening to the tirades of theologians who had demanded that she expiate her sins by a physical act, by being immersed with stones! It spoke to Jesus of faith in him. To her, he was "Lord." Immediately Jesus exercises the pardoning power of the King, or the suspending of the sentence of the judge, and says to her, "Neither do I condemn thee: go thy way; from henceforth sin no more."

She went away without being baptized. At least, there is no mention of baptism. I believe she was forgiven because of her repentance, and faith in the King.

Now if Alexander Campbell were to admit that Christ's example in this case suggested the real working of the laws of the kingdom, it would prove illogical his claims in modern times that baptism was *in order to* the remission of sins; by baptism, meaning immersion exclusively. . . . . For Campbell equally strongly insists that in the kingdom there is only one plan of salvation, which would include this poor woman's case, if the kingdom had been already set up. Hence, as she is evidently a

saved woman, he argues that the kingdom of heaven had not yet been set up. Thus Campbell keeps the woman out of the kingdom, though forgiven, and Jesus out of his kingdom, though exercising judicial or executive functions, in order to protect his doctrine which he supposed to be new.

Certainly, if baptism would help anybody to the remission of sins, Jesus would have been aware of its efficacy in the case of the "woman taken in adultery." Campbell knew this; and therefore framed his plausible doctrine that this was not example for our day, because the kingdom had not yet been set up.

(A few sentences above I stated that Campbell supposed his doctrine to be new. That the reader may not be suspicious that I have no justification for my statement, I quote Campbell's own words, written by him in the "Christian Baptist," revised edition, 1835, "with Mr. Campbell's last corrections," as follows:—

"In my debate with Mr. Maccalla in Kentucky, 1823, on this topic" (baptism), "I contended that it was a divine institution designed for putting the legitimate subject of it in actual possession of the remission of his sins—That to every believing subject it did formally, and in fact, convey to him the forgiveness of sins. It was with much hesitation I presented this view of the subject at that time, because of its perfect novelty" (Christian Baptist, page 401).

The connection of the foregoing quotation also shows that Campbell thought he had made a wonderful discovery. Later I will show that Campbell had made no discovery at all; and the

reader will see that he had been anticipated. But now, to resume:—)

Take another New Testament case of forgiveness without baptism:—

There was a woman who came into the rich man's house where a feast was given Jesus. She kissed his feet, washed them with her tears, and wiped them with the hairs of her head. Jesus said, "Her sins, which are many, are forgiven; for she loved much." And to make the facts thoroughly understood, the King still further turned directly to her, and said, "Thy sins are forgiven." Then the Campbellite theologians "that sat at meat with him began to say among themselves, Who is this that even forgiveth sins. And he said unto the woman," (as if to make his divine theology and his royal prerogatives certain), "Thy faith hath saved thee; go in peace."

Jesus distinctly attributes her salvation to her faith. But if this case were to be considered as one of the gospel dispensation, or of the "kingdom of heaven," it would be an example, and would annihilate Campbell's theology: for here is a woman *saved by faith* from the condemnation of "many sins." . . . . . Therefore Campbell disloyally takes the crown off Jesus' head, to wait for Peter to crown him king on the day of Pentecost. Thus Campbell supposes that the case cannot be quoted against the doctrine that people are to be immersed in order to the remission of sins.

But one defect of such theology is, that it is *rebellion.* It sets a preacher over Jesus. Jesus

cannot forgive a sinner, unless there is a preacher near, to baptize the penitent. Jesus must wait for the convenience of the preacher. Thus it does more than postpone the establishment of the kingdom to the day of Pentecost:—Even after the kingdom is "set up," the King himself is made to wait for a preacher.

But Jesus did not come to earth simply to accommodate sectarian clergymen, nor to give them special, or dominating power over himself, as his partners in saving a convert. His purpose was to inaugurate a plan of salvation that would work wherever and whenever there was a sinner worthy of forgiveness. He did not endure the cross and despise the shame, to put forgiveness under the control of a priesthood; but that we might have life abundantly, notwithstanding all accidents, all combinations of circumstances, and all conditions. He did not intend to limit himself to a preacher's convenience. But the Campbellite thrusts himself forward, intrudes on Jesus' relation to the sinner, and exacts a share of the executive glory in pardoning him.

And yet they who thus are not courteous to Jesus, sometimes complain that they are called Campbellites. Why not be so called, when they follow one who discrowns Jesus, until Peter crowns him? The Calvinist does not complain of his theological name, and the follower of Campbell should not.

Take another case:—

There was the "man sick of the palsy, lying on a bed" (Mat. 9:2). Here was a case where immersion in order to remission of sin would have been somewhat inconvenient. But "Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven." It is not recorded that Jesus mentioned baptism.

But there were certain spiritual ancestors of Campbell there, and they "said within themselves, This man blasphemeth." And Campbell himself would have argued, If Jesus really *can* forgive this man, it must be under the old dispensation: for in "the Christian system" immersion is necessary in order to remission: therefore this case must not be used to illustrate the processes of Christianity. By this simple device I get rid of the example of Jesus. In fact (Campbell goes on) Jesus in this case based his forgiveness on faith; and a faith that was not theological: he did not even ask the sick man if he believed that Jesus was the Son of God. It reads, "Jesus, seeing their faith." And Campbell goes on to soliloquise, This would be a very offensive exception to my theory of immersion in order to remission, if it were to be considered as illustrating the principles of Christianity. We get rid of it by simply arguing that the kingdom had not yet been set up.

Thus Campbellism repudiates case after case recorded in the books of Matthew, Mark, Luke and John, where there are indications that sinners are pardoned without immersion. These cases are so prominent and so plain, that Campbellism dare not

admit one of them as giving instruction on salvation.

But is not this a spirit of rebellion toward Jesus?

In the matter of salvation, Campbell makes the books of Matthew, Mark, Luke and John to be preparatory, though those books have been called the "Gospels" for generations. Does not this desire to get away from the example of Jesus show a wrong spirit? Jesus himself was far more respectful even to Moses and the prophets, notwithstanding his claims for his own dignity and authority: for he said,—

> "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil" (Mat. 5:17).

But Campbell not only set aside the Old Testament, but the first four books of the New Testament: the very books giving us the example and teachings of our Savior. And he did this, in order to escape from the proof that men are saved by faith, and not by immersion. This shows that Campbellism is a logic opposed to the spirit of those first four books of the New Testament.

Such treatment of the books especially containing the histories of the life of Jesus, the King, can only be tolerated on the theory that the corner stone of Campbellism, the doctrine of immersion in order to remission, is so plainly taught in the New Testament as to justify exclusion of any act or words omitting immersion in the case of a forgiven sinner, from consideration as authority or statute or dominating influence in the Christian dispensation.

This rejection of Matthew, Mark, Luke and John as authority, which books relate the life of the king who was called Jesus because he was to "save his people from their sins," may seem to some reader almost semi-infidel; but we do not stay now to argue the odiousness of the doctrine in that light; but soon go on to consider all the passages that Campbell argues teach immersion in order to remission. Then we will see that his insurrection against Matthew, Mark, Luke and John is equally offensive with his rebellion against Jesus.

Still more odious is this feature of Campbellism, when we reflect that although Campbell sets aside these books whenever you quote them against his theory, he still goes to them for proof, as if he accepted them as authority (and Jesus as king) if Jesus refers to baptism and sin in connection, or it can be so inferred.

For instance:—

The follower of Campbell quotes Matthew 28: 19:—

> "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."

According to Campbell, when Jesus uttered these words, the kingdom had not been set up; and though the passage does not mention sins, Campbell, notwithstanding his own theory, quotes it to establish his dogma of baptismal regeneration, but putting it in connection (to the ear) with some passage that he thinks does refer to remission of sins:—

Such as John 3: 5:—

"Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God."

It is true that baptism is not mentioned in *this* passage, nor is the remission of sins mentioned; but both thoughts are *supposed* by Campbell to be taught in it. Anyhow, water is mentioned, and the kingdom is mentioned; and the meaning is distorted from Jesus' purpose; and the passage, being quoted along with others where baptism *is* mentioned, or sins are mentioned, sounds to the ear as though Jesus coupled baptism and remission; Campbell doing violence to his theory that the teachings of this part of the Bible are not authority, because the kingdom had not yet been set up.

How odious is the theology that thrusts Jesus out of his kingdom, to get rid of his example in pardoning sin, and yet quotes his words in such a jingle of connection that it sounds as if Jesus' teaching was contrary to his practice! making Jesus appear *unworthy* of being king; hypocritical, in practicing differently from his preaching!

Possibly, to argue him into such a position might justify the Campbellite rebellion, if the argument could be made sure. But the argument cannot be made sure, as we will show later, when considering John 3:5, Mat. 28:19, and other passages usually quoted by Campbellite theologians.

But we may here consider how inconsistent this Campbellite interpretation of John 3:5 makes Jesus:—On the cross a penitent says, "Jesus, remember me when thou comest in thy kingdom." Jesus' answer assures the penitent that he shall not

only be remembered, but that very day shall be with him (Christ) in Paradise; even a companion: "Thou shalt be with me." Now whose kingdom was Paradise in? If John 3:5 means that Jesus taught that a man cannot enter the kingdom of God unless he is immersed, it follows that the Paradise that the penitent went to that day was not in the kingdom of God. But Jesus and the thief were together, in the same Paradise. * * * Whose kingdom were they in, since, according to Campbellism, the thief could not have been in the kingdom of God?

Thus Campbellism not only forces Jesus out of the kingdom of God in this world, but even after death for a short time. . . . . Say I not well that Campbellism is rebellion?

CAMPBELLISM SIMILAR TO ROMANISM

Before we discuss the passages of the Bible that Alexander Campbell claims to teach baptismal remission, I call attention to the fact that its philosophy is that of the papacy: salvation by works. It is parallel with "saying masses," "burning candles" and "doing penance." It is the philosophy that teaches man that he is justified by doing ceremonies; a philosophy that takes the heart and affection out of that beautiful passage (John 3:16): "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The Roman Catholics, "proverbially cruel," taught the philosophy of Campbellism before Campbell did; the great difference being in the mode of the baptism. The following are passages from the Roman Catholic authority, the "Catechism of the Council of Trent":—

(Page 128) "The remission of all sin, original and actual, is therefore the peculiar effect of baptism. That this was the object of its institution by our Lord and Savior, is a truth clearly deduced from the testimony of St. Peter, to say nothing of the array of evidence that might be adduced from other sources: 'Do penance' says he, 'and be baptized every one of you, in the name of Jesus Christ, for the remission of your sins.' But in baptism, not only is sin forgiven, but with it all the punishment due to sin is remitted by a merciful God" (Catechism of Council of Trent).

(Page 123) "If the knowledge of what has been hitherto explained, be, as it is, of importance to the faithful, it is

no less important to them to know, that the law of baptism, as established by our Lord, extends to all, in so much, that unless they are regenerated through the grace of baptism, be their parents Christians or infidels, they are born to eternal misery and everlasting destruction."

CAMPBELLISM SIMILAR TO MORMONISM

While the doctrine of the Mormons differs from that of the Roman Catholics, in allowing children to be saved without baptism, otherwise there is much resemblance. The following are quotations from the Book of Mormon:—

(Page 581) "Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world: if not so, God is a partial God, and also a changeable God, and a respecter to persons: for how many little children have died without baptism" (Book of Mormon).

(Page 582) "The first fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins."

(Page 478) "And whoso believeth not in me, and is not baptized, shall be damned."

(Page 479) "Blessed are they which shall believe in your words, and come down into the depth of humility, and be baptized; for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins."

(Page 507) "They which were baptized in the name of Jesus, were called the church of Christ."

CAMPBELL'S MAIN DOCTRINE

I now state Campbell's main doctrine in his own language, taken from various books of his, published at different dates, and quote from pages widely separated, as well as close together, and in connection with various lines of thought; that the reader may not mistake Campbell's meaning in his chief dogma.

The following is the language of Alexander Campbell, in "The Christian Baptist" ("From the Second Edition, with Mr. Campbell's Last Corrections," 1835) :—

(Page 401) "Immersion in water into the name of the Father, Son, and Holy Spirit, the fruit of faith in the subject, is the most singular institution that ever appeared in the world. Although very common in practice, and trite in theory, although the subject of a good many volumes, and of many a conversation, it appears to me that this institution of divine origin, so singular in its nature, and so grand and significant in its design, is understood by comparatively very few. In my debate with Mr. Maccalla in Kentucky, 1823, on this topic, I contended that it was a divine institution designed for putting the legitimate subject of it in actual possession of the remission of his sins" (Christian Baptist).

(Page 416) "It is as plainly affirmed in the New Testament that God forgives men's sins in the act of immersion, as that he will raise the dead at the voice of the archangel."

(Page 416) "We have the most explicit proof that God forgives sins for the name's sake of his Son, or when the name of Jesus Christ is named upon us in immersion:— that in, and by, the act of immersion, so soon as our bodies are put under water, at that very instant our former, or 'old sins' are washed away, provided only that we are true believers."

(Page 416) "When the gospel was announced on Pentecost, and when Peter opened the kingdom of heaven to the Jews, he commanded them to be immersed for the remission of sins. This is quite sufficient, if we had not another word on the subject. I say it is quite sufficient to shew that the forgiveness of sins and Christian immersion were, in their first proclamations by the holy apostles inseparably connected together. Peter, to whom was (sic) committed the keys, opened the kingdom of heaven in this manner, and made repentance, or reformation, and immersion, equally necessary to forgiveness."

(Page 417) "When a person is immersed for the remission of sins, it is just the same as if expressed, in order to obtain the remission of sins."

(Page 417) "The first three thousand persons that were immersed after the ascension of Christ into heaven, were immersed *for the remission of their sins with the promise of the Holy Spirit.* I am bold, therefore, to affirm, that every one of them who, in the belief of what the apostles spoke, was immersed, did, in the very instant in which he was put under water, receive the forgiveness of his sins and the gift of the Holy Spirit. If so, then, who will not concur with me in saying that Christian immersion is the gospel in water."

(Page 439) "Hence in the moral fitness of things in the evangelical economy, baptism or immersion is made the first act of a Christian's life, or rather the regenerating act itself; in which the person is properly born again . . . . . 'born of water and spirit' . . . . . without which into the kingdom of Jesus he cannot enter. No prayers, songs of praise, no acts of devotion in the new economy, are enjoined on the *unbaptized.*"

(Page 439) "It is not more natural or necessary in the kingdom of nature, that blossoms should precede the ripe apple, than that, in the empire of salvation, baptism should precede the remission of sins and a holy spirit."

(Page 439) "The question is, Why is the Holy Spirit promised as consequent upon immersion? I answer, 1st. Because forgiveness is through immersion."

(Page 439) "The reason why there are no sacrifices—no altars, priests, nor victims, under the reign of Jesus, is because remission of sins through immersion is enjoyed."

(Page 445) "Immersion we have before said is the gospel in water."

(Page 436) "The Holy Spirit is promised through immersion."

(Page 436) "Is a man to put on Christ, to be born again, to begin a new life, to rise with Christ to a heavenly inheritance, to have all his sins remitted, to receive the Holy Spirit, to be filled with joy and peace, through the mere act of a believing immersion in water into the name of the Father, Son, and Holy Spirit. I say yea—most assuredly."

(Page 436) "He that goes down into the water to put on Christ, in the faith that the blood of Jesus cleanses from all sin, and that he has appointed immersion as the medium, and the act of ours, through and in which he actually and formally remits our sins, has when immersed the actual remission of his sins. So that he is dead by sin, buried with Jesus, and is born again, or raised to life again, a life new and divine, in and through the act of immersion. This we have seen in the preceding essays is the Bible import of the one immersion. In it we put on Christ, are buried with him, rise with him, have our sins remitted, enter upon a new life, receive the Holy Spirit, and begin to rejoice in the Lord."

(Page 422) "So that the inference is inevitable that the apostle meant what he expressed, and that in the act of immersion the remission of sins was bestowed."

(Page 656) "When the proclamation of the Reign of God was first made, reformation and remission of sins, or faith and immersion went hand in hand. Every baptized person, not a hypocrite, was pardoned."

(Page 487) "Remission of sins as inseparably accompanies immersion, as reformation accompanies faith."

(Page 487) "Those who proclaim faith in the Lord Jesus Christ and reformation in order to immersion; and immersion in order to forgiveness and the Holy Spirit, proclaim the same gospel which the Apostles proclaimed."

(Page 467) "The first act of reformation which was intended in the apostolic addresses to the Jews and Gentiles, was to be immersed in the name of the Lord Jesus."

(Page 439) "Before the Holy Spirit can be received, the heart must be purified; before the heart can be purified, guilt must be removed from the conscience; and before guilt can be removed from the conscience, there must be a sense, a feeling, or an assurance that sin is pardoned and transgression covered. For obtaining this there must be some appointed way . . . . . and that means or way is immersion into the name of the Father, Son, and Holy Spirit."

(Page 630) "I might, were it necessary, show that

in no one instance in the New Testament, is remission connected with faith alone."

(Page 630) "But under the former economy blood was necessary to forgiveness; and under the new economy water is necessary . . . . . faith is the principle of action in both . . . . . and they are the means, not 'agents,' through which God imparts remission."

(Page 422) "When Paul was immersed, it was declared and understood by the parties that all his previous sins were washed away in the act of immersion."

(Page 630) "Nothing can be more plainly taught in the New Testament than that the actual remission of sins is now connected with immersion."

(Page 631) "The act by which we put on Christ, the act by which we come to Christ, the act by which we confess Christ, the act by which we become disciples of Christ, the act by which we come into the kingdom of Christ, the act by which we are married to Christ, the act by which we receive the pardon of our past sins, the act by which we come into the actual enjoyment of the salvation of Christ in this present life . . . . . is the act of immersion into the name of Christ."

(Page 630) "No man could be called a disciple or a convert . . . . . no man could be said to be discipled or converted until he was immersed. Whatever inward change might have taken place, still the person was not, in the estimation of those who acted under the commission, converted until he was immersed."

(Page 530) "No man has any proof that he is pardoned until he is baptized."

The following is the language of Alexander Campbell, used in his debate with Rice:—

"Baptism, my fellow citizens, is no mere rite, no unmeaning ceremony, I assure you. It is a most intellectual, spiritual, and sublime transition out of a sinful and condemned state, into a spiritual and holy state. It is a change of relation, not as respects the flesh, but the spirit. It is an introduction into the mystical body of Christ, by which he necessarily obtains the remission of his sins" (Campbell and Rice Debate, 1844, page 442).

"A man may get into some other church without baptism, but into Christ's church he cannot come" (p. 481).

"These persons, however, of whom the apostle thus speaks, are all baptized persons . . . . . every one of them. He never supposes such a case as is often before

our minds . . . . . a believing unbaptized man! such a being could not have been found in the whole apostolic age" (p. 409).

"Whatever is essential to regeneration in any case, is essential to it in all cases" (p. 620).

"Baptism for the remission of sins, is the only baptism of which the New Testament knows anything. There never was any other ordained by God . . . . . John's baptism or Christ's baptism . . . . . there is no other" (p. 495).

"With regard to all this matter, which he has read from the Christian Baptist, I have only to say, I stand up to every word of it . . . . . to the very letter" (p. 355, where Campbell approves his words too verbose to quote here).

The following is the language of Alexander Campbell, in his book, "The Christian System," almost a text-book with some of his followers:—

"It is not faith, but an act resulting from faith, which changes our state" (Christian System, page 206).

"The Apostle Peter, when first publishing the gospel to the Jews, taught them that they were not forgiven their sins by faith; but by an act of faith, by a believing immersion into the Lord Jesus" (p. 207).

"Though they now believed and repented, they were not pardoned, but must '*reform and be immersed for the remission of sins*'" (p. 208. The italics are Campbell's).

"The commission for converting the world teaches that immersion was necessary to discipleship; for Jesus said, 'Convert the nations, immersing them into the name,' etc., and 'teaching them to observe,' etc. The construction of the sentence fairly indicates that no person can be a disciple, according to the commission, who has not been immersed" (p. 211).

"Washing of regeneration and immersion are therefore only two names for the same thing" (p. 213).

"To call the receiving of any spirit or any influence, or energy, or any operation upon the heart of man, regeneration, is an abuse of all speech, as well as a departure from the diction of the Holy Spirit, *who calls nothing personal regeneration, except the act of immersion*" (p. 215. The italics are Campbell's).

"Immersion *alone* was the act of turning to God" (p. 223. The italics are Campbell's).

"No man can, scripturally, be said to be converted to God until he is immersed" (p. 224).

"It is, however, to me admirable, that the remission of sins should be, not merely unequivocally, but so repeatedly declared through *immersion*, as it is in the apostolic writings" (p. 226).

"None but those who have first believed the testimony of God and have repented of their sins, and that have been intelligently immersed into his death, have the full and explicit testimony of God, assuring them of pardon" (p. 62).

"All the saints are said to be saved by immersion" (The Christian System, p. 252).

"All who, believing, are immersed for the remission of their sins, have the remission of their sins in and through immersion" (The Christian System, p. 252).

"Infants, idiots, deaf and dumb persons, innocent Pagans wherever they can be found, with all the pious Pedobaptists, we commend to the mercy of God" (The Christian System, p. 249).

"But one thing we do know, that none can *rationally* and with *certainty* enjoy the peace of God, and the hope of heaven, but they who intelligently and in full faith are born of water, or immersed for the remission of their sins" (The Christian System, p. 249). (The italics are Campbell's).

I desire the reader, if he has not read all the foregoing quotations from Campbell, to read them all, to read them all slowly and carefully, although a monotonous repetition. Because it was his habit at times (when seeking to escape from the logical results of his doctrine, or when it was shown to be odious) to say things that are reasonable, and that all Christians believe; just as if he did not press the foregoing with emphasis. This is also a device of his followers. They urge their peculiar views with fanaticism; but when the real truth of the Bible is set against them, and their special teachings are refuted, they clamor that they are not correctly pictured; and some hearers suppose that possibly there is some truth in the statement they often make,

that they "only speak where the Bible speaks, and are silent where the Bible is silent." Such claim of theirs is untrue.

To be fully plain, it must be repeated and insisted on, that Campbell sometimes flatly contradicted all the foregoing quotations from him (though never admitting mistake), and also made statements inconsistent with them; so that it is a habit of his follower, when Scriptures or reason are given showing genuine Campbellism to be false, or cruel, or ridiculous, to charge the opponent with misrepresentation. But I have quoted Campbell himself with such fulness, and from so many places, on the doctrine which is known as Campbellism, the doctrine which he and his followers desired to establish, that the reader may see that I state the real position of Alexander Campbell and his followers.

That he sometimes made statements inconsistent with the passages, I *again* freely and fully admit. But the pressure was according to the passages quoted; and in the inconsistent statements he was saying something foreign to the philosophy of his special doctrine, and which did not distinguish him from others. And his followers are not visibly interested in those things in which they agree with other Christians.

His followers should abandon his doctrines, and repudiate Campbell as a religious instructor: for a teacher who will make the above statements, and contradict them while insisting on them, is an unsafe rabbi.

In this book I do not oppose the truths that Campbell taught, but his errors. It was his errors which he succeeded in scattering, and which constitute Campbellism.

Let us now consider all the passages which Campbell supposes teach immersion in order to remission. The number varies with different disputants; and we will consider those that are now commonly quoted.

Let us see if they all, or any of them, support so dreadful a doctrine as that God will not forgive a penitent sinner, unless he is immersed in order to the remission of his sins; a doctrine that puts the forgiveness of the sinner into the power of the preacher, who might refuse to perform the ceremony, thus preventing God from forgiving, though he might have such gracious wish.

ACTS 2:38

This passage is quoted by the follower of Campbell with as much frequency, probably, as any other. It was the language of Peter to the Jews on the day of Pentecost; and when Campbell founded his theology, the prevailing translation (King James) of it was the following:—

> Acts 2:38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

That translation, as the Campbellite usually quoted it, seemed to say, in short, Be baptized for the remission of sins. And he usually wove it into his argument as if the word *for* meant *in order to;* that is, that the Jews were to be baptized in order to obtain remission of sins. But the American Version translates the passage as follows:—

> Acts 2:38. "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit."

And the "1911 Bible," notwithstanding its many blunders, translates as follows:—

> "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ unto the remission of sins, and ye shall receive the gift of the Holy Spirit."

The whole force of the passage to favor Campbellism, depends on the word *for,* of the old

version, and *unto,* of the American version. To teach Campbellism, these words must mean *in order to.* That is, the original Greek word must mean *in order to,* and the English words *for,* and *unto,* must be so understood.

As proof to the reader that I do not misrepresent Campbell, again I refer to his words already quoted from "The Christian Baptist":—

"When a person is immersed for the remission of sins, it is just the same as if expressed, in order to obtain the remission of sins" (page 417).

For further proof to the reader that I do not misrepresent Campbell, I take up the translation of the New Testament, called "Living Oracles," made by George Campbell, James Macknight and Philip Doddridge, with prefaces, emendations and an appendix by Alexander Campbell, all printed and published by Alexander Campbell, (third revised edition, 1833), and quote it to you as follows:—

Acts 2:38. "And Peter said to them, Reform, and be each of you immersed in the name of Jesus Christ, in order to the remission of sins, and you shall receive the gift of the Holy Spirit."

This translation, which for brevity I hereafter call Campbell's, shows plainly that Campbell knew that the words "for" and "unto," or any equivalent word that might be used, did not necessarily express all that he, Campbell, wished to make people believe that Peter commanded. Campbell wished people to believe that Peter commanded the Jews to be immersed *in order to* obtain the remission of sins.

Now quote the old King James Version, the one most commonly used in the days of Campbell, and

quote it as the Campbellite often does, omitting the clause, "in the name of Jesus Christ" (a clause which plainly breathes of faith), and it sounds this way:—"Be baptized for the remission of sins."

Now, in order that the reader may see emphatically that the word "for," in that command, does not *necessarily* convey the idea of purpose, ("in order to obtain"), I quote a number of sentences:—

The boy was named for his uncle;
He failed in business for a hundred thousand dollars;
The father punished the boy for his disobedience;
Yesterday I ceased work for a week;
Wickersham was attorney for the Government;
Abraham Johnson voted for Andrew Jackson, although Jackson had long been dead;
John Armstrong was left for dead on the battle-field;
William is tall for his age;
After he was through, I paid Smith for his week's work;
We run up the flag for Washington and Lincoln;
I was on the ship Devonian for nine days;
Pomeroy was imprisoned for life;
Adams was respected for his virtues;
Some people do not take medicine for a cold;

and in such Scriptures as the following:—

Acts 10:4. "Thy prayers and thine alms are gone up *for* a memorial before God;"
Mark 1:42-44. "And straightway the leprosy departed from him, and he was made clean. . . . . Go show thyself to the priest, and offer *for* thy cleansing the things which Moses commanded."

"Baptism for remission" can only be in the sense of that last passage, if Biblical. Our remission *has been received;* and we are baptized in reference to it, with respect to it, unto it, acknowledging it. To be baptized *in order to* remission would be to try to buy it of God; and if successful the forgiveness by God would not be an act of grace, but of sale.

The reader will please observe that I do not claim that the word "for" *never* means "in order to:" for it sometimes does. But I claim that *very often* it does not mean "in order to," and sometimes *cannot* mean "in order to." To make this plain read the following passages, quoted from the "1911 Bible," all from the book of Acts:—

Acts 4:21. "So when they had further threatened them, they let them go, finding no way to punish them, because of the people: for all glorified God *for* what had been done."

Acts 7:16. "The sepulchre that Abraham bought *for* a sum of money of the sons of Hamor, in Shechem."

Acts 8:3. "As *for* Saul, he made havoc of the church."

Acts 10:28. "Ye know how that it is an unlawful thing *for* a man that is a Jew to keep company," etc.

Acts 12:14. "And when she knew Peter's voice, she opened not the gate *for* gladness, but ran in, and told how Peter stood before the gate."

Acts 13:11. "And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun *for* a season."

Acts 15:14. "Simon hath declared how God *for* the first time visited the Gentiles."

Acts 16:20-21. "These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful *for* us to receive, being Romans."

And thus we might go on at length.

Therefore Campbell did wrong in his translation, to insert the phrase "in order to" in place of the word "for," unless the original Greek word compelled him to do so. That matter I will take up later, and prove that Campbell falsified the Greek. But now I only point out that Campbell's translation coolly teaches that Peter instructed the Jews to be baptized "in order to the remission of sins;" showing that Campbell was not willing to

trust the English word "for." That word did not always express purpose; and by leaving it in the English he could not always make people believe that Peter commanded the Jews to be immersed in order to obtain the remission of sins.

But to see how antagonistic Campbell was to real Christianity, I call attention to the following principles:—a man cannot successfully repent in order to secure remission, nor successfully believe in order to secure remission, and ought not to be baptized in order to secure remission. This is not an acceptable way to serve God. A man ought to have a higher motive when repenting, or believing, or being baptized, than that expressed in the phrase, *"in order to remission,"* or *"in order to obtain remission."* A person who repents in order to remission is selfish, and is trying by theological trickery to outwit the angel who keeps the gate. True repentance means sorrow for sin, not negotiation for a treaty of safety.

And this brings forward another element of rebellion on the part of Campbell.

Even after the kingdom of Jesus is set up, according to his theology (on the day of Pentecost, Acts 2:38), he is not willing for Jesus to have full authority. He is not willing for Jesus to remit the penitent's sins, unless some preacher helps. The poor penitent must get some preacher to baptize him, before Jesus, the King, can exercise his pardoning power. . . . . This is royalty with a vengeance! It is more like a partnership:—Jesus and Company; or, Jesus and a preacher. . . . . The traveler lost on the desert of Sahara cannot

secure remission of sins by appealing to Jesus; he must be lost not only in this world, but the world to come, because there was no one there to help Jesus save him; no preacher there to baptize him.

Does not Campbellism make Jesus a mere figure-head in his own kingdom, even after Campbell admits that the kingdom was set up? What is this but rebellion? That word is weak.

To reach a positive conclusion in this argument, you will kindly indulge me in referring to the original of the New Testament, while discussing several of these passages: for Campbell, as you have already seen, was not satisfied with the King James Version. These references to the Greek will not continue through the whole discussion, nor be long enough in any case to be improperly wearisome.

In Acts 2:38, the original Greek word translated "for," which Campbell translates "in order to," is εἰς (*eis*). Boys studying Greek often, or usually, translate it by the English word *into*: for the Greek word εἰς is one of direction, or limit: *to, towards, into, unto;* and *into* is a convenient word to convey many such ideas. They never use *in order to,* nor *in order to obtain.* Εἰς cannot signify *for,* when the word *for* is used to convey the meaning, or sense, of purpose: for the word εἰς suggests direction, or limit.

In order to show the seriousness and even arbitrariness of this investigation, at this point I quote the following words from Kuehner's Greek Grammar:—

"Each preposition has a fundamental meaning, which it everywhere retains, even when it is connected with two

or three Cases; but it receives various modifications according to the different Cases with which it is connected, because the local relation varies with each Case. . . . . Originally all the prepositions were merely adverbs of place" (Kuehner, p. 421).

In the work of Dr. Harrison, on "Greek Prepositions" (Lippincott and Co., 1860), I find a long essay on the word, the part of which that bears on this argument I condense as follows, but using his language:—

"*Eis* with the accusative is used to express purpose only where the object named by the accusative is of such a nature as to be *obviously* suited to express the end or object aimed at in the preceding action. *Eis* does not itself contain the notion of purpose. In fact, it is only from the *circumstances* in which *eis* is used that it can be determined to have this sense of purpose" (Harrison, page 223).

My reader easily sees that there is nothing in the passage we are considering, Acts 2:38, which "obviously" thrusts the idea of purpose (or "in order to") forward. The preposition, then, in the passage does not contain the idea of purpose. Therefore it is not in the passage.

In order to see still more vividly that the Greek word εἰς does not of itself mean purpose, let us quote the following passages from the writer who wrote Acts 2:38 (that is, Luke), and translate the word εἰς by Campbell's phrase *in order to*, and see if it makes sense:—

Acts 6:11. "Then they suborned men, who said, We have heard him speak blasphemous words *in order to* Moses."

Acts 8:39-40. "The eunuch saw him no more, for he went on his way rejoicing. But Philip was found *in order to* Azotus."

Acts 9:1. "But Saul, yet breathing threatening and

slaughter *in order to* the disciples of the Lord, went unto the High priest," etc.

Acts 20:21. "Testifying both to Jews and to Greeks repentance *in order* to God, and faith *in order to* our Lord."

Acts 22:13. "And standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked up *in order to* him."

In the following passages, let us leave the word εἰς just where Luke used it, and the reader may insert the word *for,* or *in order to,* and see if it makes good sense:—

Luke 24:47. "Repentance and remission of sins should be preached in his name *eis* all the nations, beginning from Jerusalem."

Luke 10:36. "Which of these three, thinkest thou, proved neighbor unto him that fell *eis* the robbers?"

Luke 12:10. "And every one who shall speak a word *eis* the Son of man, it shall be forgiven him: but unto him that blasphemeth *eis* the Holy Spirit it shall not be forgiven."

Luke 15:17-18. "But when he came *eis* himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned *eis* heaven, and in thy sight."

The foregoing passages show plainly that the word εἰς does not "obviously" suggest purpose; indicating that the great grammarian, Dr. Harrison, was correct in teaching that the word εἰς did not of itself express purpose. Therefore in Acts 2:38, Peter did not mean that the penitent was to be baptized for the purpose of securing the remission of sins, or in order to obtain the remission of sins, since the thought of purpose is not "obvious" in the history there. . . . He may, however, have a purpose in the action; such as to obey God, while being baptized for the remission of his sins, or unto

the remission of his sins, or with respect to the remission of his sins, or typifying the remission of his sins: his sins having been already washed away, or forgiven: his purpose, all the time, being to obey his King.

I make my impeachment of Alexander Campbell's theology more offensive still, by directing the reader to notice that after he has discrowned Jesus, by putting off the setting up of the kingdom to the day of Pentecost, he even then perverts the language of Peter; his disloyalty to Jesus having so poisoned his intellect that he became disloyal to Peter also. He even seemed to *strain* to pervert.

It is yet possible that the reader, who has been under the instruction of Alexander Campbell, may ask for the true meaning of Acts 2:38. . . . . I refer you to the new translation in its simplicity. The baptism is *unto* remission; with respect to remission; symbolizing remission; appropriate to remission; appropriate to the forgiveness already granted to "brethren" who had been "pricked in their heart," and had asked the apostles what to do.

It should be remembered that when Peter and the others were preaching on the day of Pentecost, they were not addressing irreligious people, but devout and worshipful listeners, who sought to honor God, and were inquiring for their duty, saying to Peter and the other apostles, "Brethren, what shall we do?" They spoke to these Pentecost Christian preachers as *"brethren."* But Peter had been denouncing their sin, in having killed the Prince of life: he had preached with such pungency and effectiveness that they were "pricked in their heart," and wished to do what now lay in their

power to be right; to undo their wrong. Peter approves their penitent spirit, and when they ask "Brethren, what shall we do?" he confirms their confession spirit, saying, "Repent;" ye have sinned deeply; continue to bewail your great transgression; still weep with sorrow for your killing of Jesus: but remember that tears will not undo your crime, though God will forgive you, even now does forgive you, for the "promise is to you:" and since he forgives you, make your faith in Jesus manifest by following him in the waters of baptism; yea, be baptized in the name of Jesus Christ, which will be a correct and righteous "doing" since you ask what to *"do:"* by being baptized in Jesus' name you will proclaim your faith in him: and baptism will be a dedication unto a new life, a life on the side of Jesus and a dedication unto a life appropriate unto the remission of your sins, which the baptism will typify. Your Christian baptism, your baptism in the name of Jesus Christ, will indicate that you have died unto your old life; and that you trust in him for the remission of your sins, and the baptism will be a proper testimonial unto that fact; a public declaration that you have repented of your sins, that your trust is in Christ, and that your sins have been washed away by his blood which you shed. Yes; turn to him fully; keep back no part of a full dedication; consecrate your lives in a public manner; be baptized in his name; it will typify your faith in the remission of sins offered by him who is "the Lamb of God which taketh away the sin of the world." In the public obedience, ye shall receive the gift of the Holy Spirit.

Baptism is not a sinner's currency, or legal

tender, which he can project upon God's attention, demanding remission for it. God forgives. He does not sell pardon.

The pervading insincerity of Campbell's attitude toward Christ, and toward the books, Matthew, Mark, Luke and John, will appear plainly when the reader discovers that the follower of Campbell, although he rejects the authority of the four Gospels (on the ground that the kingdom had not been set up in their period), quotes them, when he can seem to make them teach his theology. It is in this spirit that he quotes Mark 1:4.

MARK 1:4

The following is the American Version's rendering:—

Mark 1:4. "John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins."

In the King James Version it reads, "for the remission," etc.

Campbell's translation reads as follows:—

Mark 1:4. "Thus came John immersing in the wilderness, and publishing the immersion of reformation for the remission of sins."

Possibly, if this passage had occurred in the book of Acts, Campbell would have taken the liberty to translate the word εἰς *(eis),* (which the American Version translates by "unto," and the King James by "for") by the same phrase by which he translates it in Acts 2:38:—"in order to." And this would have made the reader believe that *John* baptized in order to remission.

Though Campbell does not take this liberty, his follower quotes Mark 1:4, along with Acts 2:38, where he does take the liberty; and thus he makes the reader believe that John baptized sinners *in order to* the forgiveness, remission, of their sins, even before the day of Pentecost.

To see that the word εἰς does *not* mean *in order to,* let us take some passages of this same evangelist. Mark, where he uses the word εἰς in his gospel, and

put the phrase *in order to* in our English where Mark uses εἰς and see how it sounds:—

Mark 1:9. "Jesus came from Nazareth of Galilee, and was baptized of John *in order to* the Jordan."

Mark 1:12. "And straightway the Spirit driveth him forth *in order to* the wilderness."

Mark 3:29. "Whosoever shall blaspheme *in order to* the Holy Spirit hath never forgiveness."

Campbell says that to be immersed for remission is "just the same" as *"in order to obtain* the remission of sins" (Christian Baptist, p. 417). Then put *that* phrase in, in the foregoing passages, and see if it makes sense; that is, *in order to obtain the Jordan;* or, *in order to obtain the wilderness;* or, "blaspheme" *in order to obtain the Holy Spirit.*

Still further:—

All Christians, including the followers of Campbell, believe that faith precedes baptism in the Christian experience. Therefore, if we contend that εἰς means *into,* with the sense of *in order to,* as is necessary to Campbellism, we are compelled to believe that a man is saved before he is baptized, anyhow; saved with all the benefits of a full salvation, including the new relation to Christ; because of the following Scriptures, in which, for the sake of clearness, I insert the word *into* (on which the Campbellite breathes the meaning *in order to)* where εἰς occurs in the Greek:—

John 3:15. "Every one believing into him may have eternal life."

John 3:18. "He that believeth into him is not judged."

John 3:16. "Whosoever believeth into him should not perish, but have eternal life."

These passages (I might quote many more) show plainly that the word εἰς does not convey the

meaning of purpose, as the phrase *in order to* invariably does.

Observe, I do not state that there is never purpose implied in a statement of an action in which εἰς is used: for there sometimes is. But I state that the meaning of purpose does not belong to the word εἰς of itself; and the idea of purpose must be stated or implied from other words, or circumstances, as Dr. Harrison teaches. Εἰς is only a word of direction, or limit. John preached the baptism of repentance *unto,* or *toward,* or *with reference to,* remission of sins. His converts were to be baptized referring to the washing away of the sins which they had already experienced.

The procuring cause of the remission of sins is plainly stated in Luke, as follows:—

Luke 24:47. "That repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem."

But what right has the follower of Campbell to quote Mark 1:4 to us, a passage referring to John's baptism, which Campbell claims was not Christian baptism? John's baptism was long before the day of Pentecost, in a period during which Campbell claims that the kingdom had not been set up, and the gospel had not been preached. The very fact that he quotes it suggests that he rebels against candor and truth, as well as against Jesus.

To illustrate still further the absurdity of Campbell's theory that John baptized the sinners *in order to* remission of sins, turn now to John's own statement:—

Mat. 3:11. "I indeed baptize you in water unto *(eis)* repentance."

If εἰς means *in order to,* it is clear that John said he baptized sinners in order to their repentance; that is, he baptized unrepentant sinners. But how could he get unrepentant sinners to consent, even if the immersion would have made them repent? And the difficulty that John must have overcome, on Campbell's theory, was stupendous: for (Mat. 3:5-6) there "went out unto him Jerusalem, and all Judea, and all the region round about the Jordan; and they were baptized of him in the river Jordan, confessing their sins;" all unrepentant sinners till John baptized them: for he baptized them *in order to* repentance, on Campbell's theory. . . . . But it is evident that John could not have got such multitudes into the water *in order to* repentance.

But John could have baptized sinners who had already repented. He could baptize them with respect to, referring to, unto, the repentance which they had already experienced.

Thus it is again evident that the forcing of purpose into the preposition εἰς is incorrect.

Therefore Mark 1:4 does not mean that John baptized sinners in order to get their sins forgiven; and it should not be quoted to create such a theory. It is, like all the rest of the Bible, entirely innocent of Campbellism.

But just as the follower of Campbell quotes Mark 1:4, to teach that baptism is for the purpose of securing the remission of sins, he often quotes Mark 16:16 to teach the same doctrine:

Mark 16:16. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

The American Version reads as follows:—

Mark 16:16. "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

Alexander Campbell translated the passage as follows:—

Mark 16:16. "He who shall believe, and be immersed, shall be saved; but he who shall not believe shall be condemned."

My candid reader must clearly see that Jesus, in Mark 16:16, intended to discriminate between belief and baptism, as to their respective effectiveness in securing salvation. For he did not say, *He that is not baptized shall be damned;* or, as Campbell would have us suppose, *He that is not immersed shall be condemned.* But if Jesus had been a Campbellite he would have said so. The Book of Mormon (page 478) does say, "Whoso . . . . . is not baptized, shall be damned." That would have been an easy clause for Jesus to insert. He knew how to say it. But he discriminated, and did not say it.

But what a rebellious spirit it is toward the Master, to quote his words in a way he did not mean, making him teach the damnation of all Roman

Catholics, all Presbyterians, all Quakers, most Methodists, many Congregationalists, AND ALL INFANTS in America, or wherever the parents do not have them immersed (as in the Greek Church)!

The doctrine of Campbell, *"Be dipped, or be damned,"* has no "Thus saith the Lord" for it; but a few passages of Scripture are put together to make the hearer believe that Jesus so taught; although Jesus carefully discriminated against such a cruel doctrine.

How rebellious toward Jesus is the doctrine: banishing the Lord with his forgiving purpose from every foot of dry ground in the world; that the Lord cannot forgive a man except under the water; putting the crown, the executive power of pardon, on a Campbellite preacher's head, who will appoint the time for the sinner's baptism, thus staying the outstretched hand of Jesus, the preacher determining *when* the penitent shall be forgiven.

God proclaims, "Now is the accepted time;" but the follower of Campbell fights against God, when he announces to the sinners who have "come forward" confessing, *I will baptize you to-morrow* (when we can get the ice cut in the river, or we can get the baptistry ready, or I can get my baptizing suit from home).

But even the words of this passage, Mark 16:16, were spoken before the day of Pentecost, before the kingdom was set up (according to Campbell), and therefore they could not be law (according to Campbell).

And what is the object of this fighting against God? Clearly, it is to establish another government (sect).

But, mingled with this spirit of rebellion against the love of heaven, there is an anxiety to appear to be on the side of God; and the follower of Campbell will quote Acts 2:47 among his favorite passages, as follows, according to the King James Version:—

Acts 2:47. "The Lord added to the church daily such as should be saved."

These words teach that the *Lord* adds to the church: for Paul may plant, and Apollos may water; but it is God who gives the increase. But if Campbellism be true, the baptizer, the immerser, adds to the church.

But quoting this passage gives an air of reverence for the kingdom of God, and of submission to the King; and we would not criticise it, were it not quoted in such a way as to be framed into the baptism passages, making the careless hearer suppose that the Lord adds by human baptism. Such carpentry on the Bible is bad workmanship.

The American version reads as follows:—

Acts 2:47. "And the Lord added to them day by day those that were saved" (or, were being saved).

But Alexander Campbell makes the language possibly more helpful to his theory, by translating as follows:—

Acts 2:47. "And the Lord daily added the saved to the congregation;"

so that, if a hearer is already inclined to favor Campbellism, he vaguely imagines that the Lord adds those who have been saved by having been immersed; although baptism is not mentioned at all. And this is hardened into a conviction when the preacher glibly quotes passages in which baptism is mentioned; such as Acts 22:16, so closely with Acts 2:47, that the ear catches them together, and the baptism theory colors both.

King James Version reads thus:—

Acts 22:16. "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

The American Version reads:—

Acts 22:16. "Arise, and be baptized, and wash away thy sins, calling on his name."

Campbell's Version reads:—

Acts 22:16. "Arise, and be immersed, and wash away your sins, invoking his name."

This passage is the first one, of all we have quoted, as urged by the follower of Campbell, which sounds like giving the pardoning power to man. It does say, in connection with baptism, "Wash away thy sins."

But the Campbellite conceals from the student the historical fact that the command was addressed to a Christian man, *whose sins had been previously forgiven.* And he makes the passage seem to teach that a man by baptism could wash away his sins as he could remove dirt from his hands. As if God had said, *Arise, sinner, and forgive yourself.*

Thus the follower of Campbell quotes it, without calling attention to the figure of speech, making it sound as if baptism literally washed away a man's sins; thus taking away from the Lord the happiness of forgiving his child.

The command, in Acts 22:16, is given by Ananias, the Christian, to Saul of Tarsus, the

Christian, who had been recently converted on his way to Damascus.

I make the claim that Saul (Paul) was already a converted man, in the kingdom, a Christian, fully forgiven and accepted of God, before he received this command from Ananias. After proving this, I will take up the language again, and get at its exact meaning, as revealed by the Greek, and by other Scripture.

The only carnally minded witness whom I will quote is Alexander Campbell, who (when driven to it in public debate) used the following language concerning Saul:—

"Paul's sins were really pardoned when he believed." (See Campbell and Rice Debate, pages 524 and 516: edition of 1844).

As bearing on this statement, I remind you that Campbell's theory, in common with Christians, is that faith precedes baptism. If that be true, Paul was really pardoned before he was baptized.

This is confirmed by the full history in Acts, 9th chapter.

When Saul was stricken to the earth by the great light and the heavenly voice, "Saul, Saul, why persecutest thou me?" his instant reply was, "Who art thou, Lord." . . . . . evidently accepting as his Lord that being *whom he saw,* who had questioned him, and of whom he afterward spoke as having been seen by him there, and who (Ananias seemed to know) had "appeared unto" him.

That he did instantly accept Jesus as his "Lord" is evident from the fact that from that

moment he was obedient to Jesus; discontinuing his persecution of the disciples, and going to Damascus and waiting there *as the Lord told him to,* for the *further* commands of Jesus. For the following is what the Lord told him to do, Saul still being prostrate:—

Acts 26:16-18. "But arise, and stand upon thy feet: for to this end have I appeared unto thee, to anoint thee a minister and a witness both to the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me."

This beautiful language to Saul (Paul) was immediately on his conversion, before he had risen from the ground, before he had heard anything about baptism, and before he had arrived at Damascus, where, days later, he received the command to be baptized.

But we will again consider this commission of Paul.

Now let us go with Paul to Damascus, where he remains several days, without food and without sight. At the end of that time God told Ananias to visit him, to restore his sight. But Ananias objected, on account of the reputation of Saul as a persecutor. But the Lord said to Ananias,

Acts 9:15. "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."

Now Saul could not have been a chosen vessel, or minister to God, because of any Jewish descent: for he did not belong to the tribe of Levi, nor to that

of Judah. He belonged to the tribe of Benjamin. But he was, in the language of the Lord, a "chosen vessel."

Ananias did not dispute further with the Lord, but obeyed him, and accepted Saul at the Lord's classification, and when he entered his presence he said,—

> "Brother Saul, the Lord Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit" (Acts 9:17).

And yet he had not been baptized.

But he was "Brother Saul," and "a chosen vessel unto" the Lord. Surely the Lord did not choose an unforgiven man; and Campbell was once right when he admitted in public debate that "Paul's sins were really pardoned when he believed." . . . . . Then Campbell must have rebelled not only against the sweet, forgiving laws of God, when he put forth the doctrine that baptism was in order to the remission of sins, but he must have rebelled against his own reasoning faculties, and against his own conscience. Verily, Campbellism is rebellion, and one of the most depraving doctrines morally, now taught in the name of religion.

But what then is the meaning of Acts 22:16, if it does not mean that a man's sins are *forgiven* in baptism?

The command, "Wash away thy sins," is figurative language, appropriately used in com-

manding a ceremony that figuratively celebrates the cleansing from sin.

This will appear plainly from the discussion of the next Scripture which I treat, that is used by the follower of Campbell, to establish the dogma of water salvation (1 Peter 3:20-21).

Alexander Campbell translates this passage as follows:—

1 Peter 3:20-21. "In the days of Noah, while an ark was preparing, in which few, that is, eight souls, were effectually saved through water: . . . . . the antitype, immersion does also now save us, (not the putting away of the filth of the flesh; but the seeking of a *good* conscience toward God)."

That translation is correct in part: "saved *through* water," instead of the King James' "saved by water."

But the portion, "immersion does also now save us," taken together with the last clause, "the seeking of a good conscience," makes it look as if in baptism a man sought a good conscience, but raises another perplexity:—What kind of a conscience is it that seeks a good conscience? Is it an evil conscience that seeks a good conscience?

But the American revision corrects, in part, this perversion, by translating as follows:—

1 Peter 3:20-21. "In the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God."

But even this translation does not reveal the meaning of Peter as plainly as was possible; as the translators evidently realized: for in the margin they have suggested, instead of the word "interro-

gation," the use of the word *inquiry,* or *appeal;* the *inquiry of a good conscience,* or the *appeal of a good conscience.* And either one of these readings is more harmonious with the truth; that the good conscience makes the interrogation, or makes the inquiry, or makes the appeal. That is, the good conscience demands baptism; the good conscience toward God appeals for baptism.

And Alexander Campbell would have been less guilty, if he had recognized in part the theology suggested by the King James Version, which translates the passage as follows:—

> 1 Peter 3:20-21. "In the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God)."

And this would have been plain, if the translators had used in the English the order and style of the Greek nouns, and had translated the Greek genitive case by the English possessive case, as here they might have done, thus:—"not flesh's putting away of filth, but good conscience' demand toward God."

And *such interpretation is compulsory:* for Peter warns his readers by the clause, (that is his point), "not the putting away of the filth of the flesh;" that is, sin. He evidently means that baptism is not the putting away of sin. Sin has already been put away, and baptism is the requirement of a good conscience; a good conscience toward God requires baptism, because God commands it. And it is a *figure* of the washing away

of sin, and thus a type of salvation: "the like figure." Thus we are, in figure, in symbol, saved by water. But we must remember not to strain the figure: for, *literally,* it was the ark that saved Noah and his family; and saved them *from* water.

Even Campbell would not deny that Noah and his family, the "eight souls" that "were saved through water," were righteous, and had the full grace of God before they entered the ark and passed through the water of the flood. In fact, it was *because* they were righteous that they were chosen to be saved through water. And because they were righteous, and had the full favor of God, the water of the baptismal flood did not destroy them, as it did those who were sinners when the baptism came. No man goes into the baptismal water a sinner, and comes out a Christian.

1 Peter 3:21 thus explains Acts 22:16.

It is plain, that if 1 Peter 3:21 be true, Campbellism cannot be true: for baptism is only the "figure" of salvation, the "figure" of the washing away of sin, and not the salvation itself. "Paul's sins were really pardoned when he believed;" and from that time he was a "chosen vessel" unto the Lord; and because he had a good conscience toward God, he obeyed the command, "Arise and be baptized, and wash away thy sins."

Still further:—

We are *driven* to the belief that baptism is a "figure" of the washing away of sin, by the fact that in the Greek, in Paul's case (Acts 22:16), the grammatical middle voice is used; and the full force of the Greek is this:—*Wash away by yourself (or*

for yourself) your sins. This literal translation proves that the *meaning* is not literal. Even Campbell wishes a preacher to do the baptizing. All that Paul could do was *to be baptized,* as an act expressive of the washing away of sin, an act symbolizing the cleansing of his heart, which the water did not touch at all. Washing was a symbol familiar to the Jewish mind, not only because of the many ceremonial washings of the law of Moses, but because of such command as the following, given by God through his prophet:—

Isaiah 1:16. "Wash you, make you clean; put away the evil of your doings from before mine eyes."

And the reality of which this is figure, is suggested by David in his prayer to God:—

Ps. 51:2, 7. "Wash me thoroughly from mine iniquity, and cleanse me from my sin." . . . . . "Wash me, and I shall be whiter than snow."

And baptism is the figure of the washing away of sin, a figure of remission, without limitation as to the time of the remission, except that it must already have been received, or the figure is a vain one. For a man should be a soldier before he puts on the uniform. A general of an army should have his commission before he puts on shoulder straps.

And this principle prevails in true religion. Noah was a "perfect man" before the baptism of the flood. Jesus was the Son of God before he was baptized. A little one born into a family is a child before he is washed, and his washing does not make him an heir.

In 1 Peter 3:21, the language, "not a putting away of the filth of the flesh, but a good conscience'

demand," proves that baptism does not derive its beauty and excellency from its removing fleshly lusts, but from its being the demand of a good conscience; that is, a good conscience demands baptism. It is not valuable so much on account of being the type of the washing from sin even, as on account of being an act of obedience: a good heart demands the work.

And by the association of ideas we are now led to the banks of the Jordan: we see the Baptist in the water, and hear him exhorting the Jews to "repent:" but toward the river bank there comes one with humble yet royal tread; the crowds yield him a passage, their attention being attracted to the advancing King by the ardent gaze of John the preacher, who has already ceased his discourse in the presence of a greater teacher: into the water advances the Messiah and solicits baptism at the hands of man: the gaze of John sinks beneath the eye of the King of glory, and he humbly answers, "I have need to be baptized of thee, and comest thou to me?" But Jesus commands, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Now the Baptist, obedient to his Lord, buries Jesus in the waters of Jordan; not to put away the filth of the flesh, for Jesus was pure; not to wash away his sins, for the Savior was without sin; but, to "fulfil all righteousness;" on account of the demand of Christ's good conscience, and because his heart called him to righteousness (εἰς) toward God.

Baptism does not literally save; but the rising from the water, in the opinion of those who believe

in immersion, is a figure of the resurrection. It does not save by the putting away of the filth of the flesh; and is too glorious an ordinance thus to be prostituted to sinner's currency, to use in demanding remission of the Lord. It is a Christian deed, demanded by a good conscience, and is pleasing unto God.

JOHN 3:5

The follower of Campbell quotes this passage in support of his doctrine. In the King James Version it reads as follows:—

John 3:5. "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

Alexander Campbell translated it as follows:—

John 3:5. "Unless a man be born of water and Spirit, he cannot enter the kingdom of God."

The American Version makes the tremendous meaning of Jesus far more impressive: for it reads as follows:—

John 3:5. "Except one be born of water and the Spirit, he cannot enter into the kingdom of God."

(Not one of these translations is correct; but the last one would be, if the word *the,* immediately before *Spirit,* were omitted).

In this passage, occurring in the conversation between Jesus and Nicodemus, the follower of Campbell claims that "born of water" refers to baptism.

And he does this, although he simultaneously claims that the baptismal law of the kingdom of God was not yet in force, that Peter had not yet opened the gates because he had not yet delivered the discourse of the day of Pentecost, which made baptism a Christian institution. . . . . How then could Nicodemus understand, without Jesus'

explaining that this was in the *future* to become the law? At the time of the conversation, if Jesus had meant baptism, it must have been John's baptism, according to Campbell's theory.

But this mistake, that "born of water" means baptism, has been made by many others, notwithstanding the paraphrase of Jesus, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit;" in which paraphrase Jesus makes the birth of water a figure of the birth of flesh.

A little later (John 3:10) Jesus expressed surprise that Nicodemus did not understand him:— "Art thou the teacher of Israel, and understandest not these things?" . . . . . But how could Jesus suppose that Nicodemus could understand the subject of Christian immersion? For, as far as Bible history reveals, up to this time Jesus had not given any instructions on the subject of baptism, although he had been baptized with John's baptism. How then could Jesus honestly speak as if wondering at the ignorance of Nicodemus? Christian immersion, according to Campbell, was a subject which was not to be made known till Pentecost. For Jesus to speak as if Nicodemus *ought* to understand the baptism idea, would make Jesus a pretender, acting as if he was surprised at the ignorance of Nicodemus on a subject which he, Jesus, well knew that Nicodemus could not possibly have any information, if Campbell's doctrines are true: for this is Campbell's language:—

"Christian baptism could not be anticipated. Its facts must first transpire. They began to immerse into Christ on the day of Pentecost" (Campbell and Rice Debate, p. 356).

Therefore, if Christian baptism could not be *"anticipated,"* how dared Jesus pretend to be surprised that Nicodemus did not understand that "born of water" meant what Campbell teaches? For Jesus to feign surprise would have been deceitful and immoral. . . . . Thus Campbellism not only takes the crown off Jesus' head, but takes away the beauty of his character.

But, on the other hand, if Jesus had referred only to the two births, of flesh and spirit, surprise at Nicodemus' ignorance was legitimate: for all humanity knew of flesh birth, and the prophets of Israel had taught spirit birth, sometimes speaking plainly of the "new heart." Nicodemus ought to have known all that; and it was surprising that he did not.

Besides, if Christian baptism was not yet established, if Jesus did mean baptism in John 3:5, he must have referred to John's baptism; thus making the baptism of his forerunner forever indispensable. . . . . And thus Campbell would even rob Peter of the Campbellite glory of the setting up of the kingdom.

But it is certain that "born of water," in Jesus' language, does not refer to baptism.

(But before we prove that, let us emphasize the well known principle that whatever is "born" partakes of the nature of that which gave it birth. If "born of water" means *baptized,* then those who

are baptized partake of the nature of that in which they are baptized, water; that is, their supposed birth in baptism makes them *watery;* possibly thin, or liquid, or cold, or soggy, or unstable, or loving water, as if water were their mother, they being born of it. The spirituality of religion disappears. They are not cleansed by the blood of Christ, but by the water of baptism. This may explain why some theologians contract their religion to three points: faith, repentance, baptism; the greatest of these being baptism. And in the progress of the sinner into the kingdom the preacher gives the greatest emphasis to the matter of baptism, repentance being practically eliminated; the water of baptism being supposed to do the cleansing.)

Now let us prove that the phrase "born of water," in John 3:5, does not refer to baptism.

If you turn to the Greek, you will notice that the word which is translated "man" by the King James Version, and by Campbell, is τὶς. This is an indefinite pronoun, most sweeping in its signification, designed to be universal in its application, and in this text has the force and meaning of *any one.* In the American Version it is translated *one.*

Then, if the phrase "born of water" signifies baptism, the text practically reads thus:—*Except any one be baptized he cannot enter the kingdom of God.*

Then, without baptism, even in the lifetime of Jesus, salvation could not be had either by the

lunatic, the idiot, the babe, or the thief on the cross (supposing baptism to be exclusively immersion): for Jesus said John 3:5 before his crucifixion and death. Just think of it; even in the lifetime of Jesus no one could be saved without immersion, according to the Campbellite interpretation of John 3:5.

And after the death of Jesus it likewise restricts salvation, dismally; so that the coming of Jesus to the world was not to bring good news, but evil tidings. And Rev. N. L. Rice, in his public debate with Campbell, in two different speeches quoted the language of Campbell from his work, *Christianity Restored*, (page 240), which Campbell in his replies did not stigmatize as incorrect, though Rice in two different speeches quoted it, as follows:—

"Infants, idiots, deaf and dumb persons, innocent pagans, wherever they can be found, with all the pious pedo-baptists, we commend to the mercy of God" (Campbell and Rice Debate, pages 501 and 550).

The reader easily sees that this is logical Campbellism, if the Campbellite interpretation of John 3:5 is correct; and there is no promise of salvation for the classes commended to the mercy of God by the merciless Alexander Campbell. As now published, the foregoing language, quoted by Rice, may be found in Campbell's book, "The Christian System," page 249: a book which the Campbellites of our time cherish with a reverence only second to that which they give the Bible.

Here in these later days the Campbellite winces. He shrinks from his own doctrine, for which he quotes 3:5 to prove that *unless one is immersed he cannot enter into the kingdom of God.* He says

that he himself does not teach that immersion is essential to salvation; that he only quotes Jesus' language; that possibly God may save others; and, if so, God is responsible for it. . . . . But would not this make God responsible for saving some without immersion (as when a Campbellite preacher is not around), but refusing to save them without immersion if a preacher is conveniently near to immerse them. Does not this make God's salvation narrower where there are Campbellites than where they are unheard of? If so, are they not an evil to mankind? . . . . . But still the Campbellite vociferates that he does not quote John 3:5 to prove that immersion is essential to salvation.

Then what does he quote John 3:5 for? . . . . . He surely does not quote it, with his immersion interpretation of it, merely to make Jesus a bigot, while ashamed to be one himself and admitting that some have been saved without immersion. But if he admits this, Jesus did not mean that none can be saved without immersion.

Or does the Campbellite mean that God will not endorse the doctrine of his Son (that men cannot enter the kingdom of God unless immersed), and that he will save Christian people who do not understand the Bible as the Campbellite does? . . . . . But this makes a difference between God and his Son. It makes out Jesus as teaching that no one can enter the kingdom of God unless immersed, and God as stultifying Jesus by secretly saving the unimmersed.

But Jesus claimed that his Father approved his doctrine:—

John 7:16. "My teaching is not mine, but his that sent me."

John 10:48. "The Father that sent me, he hath given me a commandment what I should say, and what I should speak."

John 8:28. "As the Father taught me, I speak these things."

John 12:50. "Even as the Father hath said unto me, so I speak."

For a Campbellite to represent Jesus as saying that only the immersed can enter the kingdom of God, although the Father will admit others, is to make Jesus disobedient to his Father, or guilty of falsehood, or ignorant: and is only another form of rebellion. It is again plaiting a crown of thorns (logic) and putting it on the King's head. It is again deriding his claim to sovereignty; and again it takes the reed scepter from his hand and smites the crown of thorns, while the preacher winks to his brother, saying, "He thought he could shut the kingdom of God to all except the immersed; ha! ha! as if he had authority. But we know his Father's mercy, although we will be "silent" about it; we will only preach what Jesus *said.* Thus we will make the people believe that only the immersed will enter the kingdom of God. . . . . Or, it is again blindfolding Christ with the bandage of ignorance of what God would do, smiting him, and demanding, Who smote thee? Thou canst not tell us from real subjects. See us bow the knee before thee."

But turn back again. . . . . What does the Campbellite quote John 3:5 for? . . . . . Is it not to make men believe that unless a man is immersed he cannot enter the kingdom of God?

. . . . . But who can bear that? When we turn the doctrine back on the Campbellite he begins to talk about the mercy of God, and his own "being silent where the Bible is silent." . . . . . Well; then, as Jesus did not say it, and did not even mention baptism, and no one else believes it, not even Campbell, let not the Campbellite force it into the Savior's mouth or meaning. Let him not roar baptism into John 3:5 when the text is "silent" on baptism. Let the Campbellite be "silent," too.

Jesus did not come to put the kingdom of heaven on an island. If Campbellism be true, Jesus' "gospel" is no gospel at all. It is not "good news," nor glad tidings: for it narrows the door of salvation, or puts it in a river. In Holy Writ it is plainly taught that "Abraham believed God, and it was imputed to him for righteousness." But, according to Campbell, after Christ came, baptism also would have been needed. During the law and the prophets, repentance and faith secured the remission of sins; but under Campbell's theory immersion also is required; proving that Campbell's dispensation cuts off more from the favor of God than legal Judaism. But Jesus did not claim to have come to kill men, but to save them. He preached the "gospel."

In controversy the Campbellite *sometimes* admits that a man who cannot be baptized may be forgiven without it. But his theory is that if he can be baptized, he is not forgiven till baptized, even though he honestly intends to be. But this makes his ability to be baptized an evil, postponing his salvation.

Again: for what purpose *does* the Campbellite quote John 3:5?

He cannot possibly have any other purpose than to prove that a person *must* be baptized in order to enter the kingdom of God. That is his whole point. And he incorrectly says that he is "silent where the Scriptures are silent, and speaks where the Scriptures speak." Nothing could be more untrue than such a claim: for he quotes John 3:5 with reference to immersion, which is not in the text. And he tries to make us believe from the words of Jesus in John 3:5 that there is no hope except to the immersed. The following is the language of Alexander Campbell himself:—

"One thing we do know, that none can *rationally* and with *certainty* enjoy the peace of God, and the hope of heaven, but (sic) they who intelligently and in full faith are born of water, or immersed for the remission of their sins" (The Christian System, p. 249).

"Infants, idiots, deaf and dumb persons, innocent pagans, wherever they can be found, with all the pious pedo-baptists, we commend to the mercy of God" (The Christian System, p. 249).

Although the text is silent as to baptism, a genuine Campbellite would argue that it "signifies baptism," because "commentators" and "writers" say so; not because the Bible says so. His proof is human words, like the following language of Campbell, in which he makes baptism stand in the place of regeneration:—

"Christian immersion stands in the place of the bath of purification in that most instructive system of types or figures, which God instituted to prepare the way of this new and perfect economy.

'But Paul, in connecting the bath of regeneration with the renewal of the Holy Spirit, goes no further than the

Lord Jesus himself when he said, Except a man be born of water and of spirit, he cannot enter the kingdom of heaven.

"Paul reasons well, for most certainly when a man is born of water there is the bath of regeneration" (Christian Baptist. p. 402).

Against such doctrine, which shuts up the kingdom of heaven even before the day of Pentecost, we quote Jesus' words:—

Mat. 23:13. "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men."

But no one, willing to be born of the Spirit, need be afraid of John 3:5: for . . . . .

(1st premise). Any interpretation of Scripture that damns infants is not true;

(2d premise). The Campbellite interpretation of John 3:5 damns infants;

(Conclusion). Therefore that interpretation is not true.

Jesus never taught Campbellism, either before the day of Pentecost, or later. He never rejected one penitent for lack of baptism. He never said to any petitioner whatever, for any gift whatever, *Go and be baptized, if thou wouldst be blest.*

Let us still further illustrate Campbell's hostility to Bible ideas, and even Bible order, by quoting his words as follows:—

"One thing we know, that except a child be born it cannot come into this world, and unless a man be born

of spirit and water he cannot enter the kingdom of Jesus" (Christian Baptist, p. 269).

In that language Campbell makes the order, first, birth of spirit; and second, birth of water. Whereas, Jesus put the order the other way: first, birth of water; that is, the beginning of the physical life; second, birth of Spirit; that is, the beginning of the spiritual life.

And Paul agrees with this; using the following words:—

1 Cor. 15:46. "That is not first which is spiritual, but that which is natural; then that which is spiritual."

But Campbell says, "Except a man be born of spirit and water he cannot enter the kingdom of Jesus."

How pitiful, how sad, even how dreadful it would be for a man that was born of the Spirit to die before he could be "born of water!" How miserable the Campbellites of heaven will feel as this man, born of the Spirit, approaches and asks admission to the kingdom of God, when they are compelled to "shut" the pearly gate against him, because he was not "born of water!" How unhappy the redeemed (who had been fortunate enough to get to the water after they had been born of the Spirit), as they sometimes stand on the ramparts of heaven, will feel as they see this poor soul, born of the Spirit, wandering around the walls, listening to the songs of praise to God; and sometimes, in his loneliness on the outside, and in his love for Jesus, trying to join his voice to the chorus on the inside, as they worship the Lamb that redeemed them with his precious blood! I wonder if they

will not sometimes feel like going to the Great White Throne, and telling God that there is a wanderer outside the "kingdom," lost in the cold and darkness, who on earth had been born of the Spirit, but died before he could be "born of water;" and will they not pray God to let him come in? And possibly the Good Shepherd, who on earth left the ninety and nine and went among the wolves to rescue the lost sheep, will himself go out, past the Campbellites that are holding the gate shut, into the gloom and chill, with his Father's permission, after this lost babe in Christ. You know God so "loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish;" and how can God allow that loving convert to stay outside? It seems to me that Jesus will find this lost sheep, although not "born of water," according to the gate-keepers. Possibly it will not be hard to find him; he may be near the gate. Ah! this lost sheep will hear the call of the Shepherd, even as he did when born of the Spirit, ... he will hear the call and know the voice; and Jesus will find him, and bring him into the kingdom, past the scoffing Campbellites, who profess to speak only where the Bible speaks, and to be silent where the Bible is silent.

If it be asked, If "born of water" does not refer to baptism, what does it mean? I answer, in the words of Jesus, "born of flesh." It was a Hebrew idiom. Read again Jesus' words, the fifth and sixth verses in succession, to get Jesus' own explanation, or paraphrase, of his expression, "born of water:"—

"Except any one be born of water and Spirit, he cannot enter into the kingdom of God. That which is born of the

flesh is flesh; and that which is born of the Spirit is spirit."

If any one wishes to study the Hebrew figure in language which Jesus was using, let him examine the following passages:—

Numbers 24:7. "Water shall flow from his buckets, and his seed shall be in many waters."

Isa. 48:1. "Hear ye this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah."

Rev. 17:15. "The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues."

Proverbs 5:15. "Drink waters out of thine own cistern, and running waters out of thine own well. Should thy springs be dispersed abroad," etc.

Ps. 68:26. "Bless ye God in the congregations, even the Lord, ye that are of the fountain of Israel."

Prov. 9:17. "Stolen waters are sweet," etc.

Canticles 4:12. "A spring shut up, a fountain sealed," etc.

Deut. 33:28. "And Israel dwelleth in safety, the fountain of Jacob alone, in a land of grain and new wine."

Water, real water, is important in our physical and worldly life: and the Hebrews wove even its *suggestions* of life, or vitality, or flesh, or force, into many symbols in their prophecies, in some of which the figure is so plain from the suggestion of water that even the word *water* is not used: so that we read the following passages, with many others, which it is remarkable that Nicodemus and modern Campbellites do not understand:—

Dan. 11:10. "And his sons shall war, and shall assemble a multitude of great forces, which shall come on, and overflow, and pass through; and they shall return and war, even to his fortress."

Dan. 11:26. "Yea, they that eat of his dainties shall destroy him, and his army shall overflow; and many shall fall down slain."

Dan. 11:40. "And at the time of the end shall the king of the south contend with him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass through."

Dan. 9:26. "And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined."

Isa. 8:6-8. "Forasmuch as this people have refused the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son, now therefore, behold, the Lord bringeth up upon them the waters of the River, strong and many, even the king of Assyria and all his glory: and it shall come up over all its channels, and go over all its banks; and it shall sweep onward into Judah; it shall overflow and pass through; it shall reach even to the neck; and the stretching out of its wings shall fill the breadth of thy land, O Immanuel."

Isa. 28:2. "Behold, the Lord hath a mighty and strong one; as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, will he cast down to the earth with the hand."

Nahum 1:7-8. "Jehovah is good, a stronghold in the day of trouble; and he knoweth them that take refuge in him. But with an over-running flood he will make a full end of her place, and will pursue his enemies into darkness."

Ask any physician concerning the birth of a child and water, with reference to nature's process, and he will probably tell you of water before birth and at birth; possibly revealing the fitness of the Hebrew symbol. And he may also discourse to you scientifically of the fact that water constitutes a large percentage of the flesh of the child after its birth.

In the conversation between Jesus and Nicodemus there is no hint of three births; such as the birth of flesh, birth of water, and birth of Spirit.

But in that conversation the following are the phrases indicating that both speakers had in mind two births, not three:—

"Verily, verily, I say unto thee, Except one be born anew he cannot see the kingdom of God" (verse 3).

"Can he enter a second time into his mother's womb and be born?" (verse 4).

"Marvel not that I said unto thee, Ye must be born anew)."

If Jesus had been speaking of three births he would probably have said, That which is born of the flesh is flesh, that which is born of water is water, and that which is born of the Spirit is spirit.

But the various sayings of Jesus and Nicodemus imply that both speakers had the common idea of only one birth after the first; that is, not three in all, but two. Notice the following sayings of the two speakers:—

John 3:3 (Jesus). "Except a man be born again."

John 3:4 (Nicodemus). "How can a man be born when he is old?"

John 3:7 (Jesus). "Ye must be born again (or anew."

John 3:8 (Jesus). "So is every one that is born of the Spirit."

The follower of Campbell likens baptism to birth, on account of the suggestiveness of the act of emerging from the water, rising from the water, immediately after the immersion. On account of the candidate's being lifted up out of the water, he claims that he is "born of water."

But by this he would have the man buried before he was born: for the Campbellite's only baptism is burial, immersion, for which he quotes

Rom. 6:4: "We were buried therefore with him through baptism." But, according to that, baptism is burial, not birth. Baptism is not the coming *out of* the water, but the being dipped, plunged, *into* the water. The Campbellite insists that baptism is *im*-mersion. So Campbell translates it. Then it is not *e*-mersion. The emerging from the water is the resurrection *from* the burial of baptism.

And if it be argued that the *emerging* from the water is baptism, and the *e*-merging from the water is the being "born of water," it follows that a man is born after he is buried; buried of water, and then born of water.

Thus the Campbellite turns things upside down, destroying the symbolism of burial and resurrection.

But "born" never signifies *merely* coming out of, as out of a river. There must be with it the element of new life, propagation, generation. And the being that is born gets its life from that being of which it is born. Like begets like. That is, that which is born of man is man; that which is born of a sheep is sheep; that which is born of a dove is dove; that which is born of spirit is spirit. That which is born is young of the same nature, or kind, as that which gave it birth. No man is literally born out of *literal* water, else he would be a brook, or cistern. If coming out of something is being born of it, then coming out of a house is being born of it; and a man coming out of a house would be a small cottage; and he might be born *a*

dozen times a day, and by night might be a dozen houses, or a small village.

But observe again the Campbellite contention in the main point. He quotes John 3:5 in such a way as to make it teach immersion; which makes it declare that except any one be immersed he cannot see the kingdom of God.

He quotes the text to prove that outrage against God and his children, and should not be allowed to escape his own argument. His argument from John 3:5 damns all idiots, all infants, all Episcopalians, all insane, all Roman Catholics, all innocent pagans, all Quakers.

His argument, in damning infants, proves itself false: for Jesus said, "Of such is the kingdom of heaven."

But Jesus did not cut off any of the innocent. In John 3:5 he did not mean baptism at all; he was referring to the natural birth, using a well known Hebrew idiom.

If in John 3:5 "born of water" means literally coming out of literal water, born of the Spirit would mean coming out of the Spirit. And as the candidate leaves the water behind, he would leave the Spirit behind.

All explanations of John 3:5 which ignore or obscure Jesus' own paraphrase, or explanation, lead into error: for Jesus meant to set forth the opposites, "flesh" and "spirit;" and the two births, not three births.

The birth of water is a figure for the natural birth. The new birth is the birth of spirit. It is a spiritual change wrought in us by the word of

God and the Holy Spirit. The word is the seed. It falls upon the intelligence, or enters by being heard. It is understood, admitted to be true (believed), and the sinner realizes his condition. This knowledge, which is not faith at all, but a mere intellectual acceptance of facts, moves the sinner (if he yields to the influence of the Spirit of God). The tears of grief, sorrow and humiliation for sin water the fallen seed; which, being warmed by the Holy Spirit, exciting new desires for God, for forgiveness, for prayer, for goodness, developes faith and all the fruits of righteousness; and the sinner becomes a working Christian.

When the Campbellite says that "born of water" means *baptized,* he substitutes his own opinion for the word of Jesus. He is only guessing, and preaching his guess. We should not put our own words in the place of Jesus' words.

But that is the very thing which the Campbellite does; putting immersion into John 3:5, although it is not there, and although Campbell himself said,

"Whatever the Scriptures say, I say" (Christian Baptist, p. 269).

"We use, in all important matters, the exact words of inspiration" (Campbell and Rice Debate, p. 784).

So far is this from being true, that there is not a doctrine peculiar to Campbellism that can be worded in the language of inspiration; and there is not one of its *important* doctrines that does not directly contradict the "exact words of inspiration," as may be plain as we proceed.

And if the Campbellite were really trying to preach the gospel as the New Testament reveals it, he would be as anxious about being "born of the Spirit" as he is about being "born of water."

But what right has the Campbell follower to quote John 3:5 for law to us? He claims that the kingdom was not yet set up, when Jesus spoke those words. His theory excludes Jesus from the kingdom as a lawgiver: for his words were spoken before the day of Pentecost.

ROMANS 6:3-4

With confidence the Campbell follower quotes Romans 6:3-4, of which the American Version reads as follows:—

Rom. 6:3-4. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."

Campbell's translation reads as follows:—

Rom. 6:3-4. "Do you not know, that as many as have been immersed into Jesus Christ, have been immersed into his death? We have been buried, then, together with him by the immersion into death; that like as Christ was raised from the dead by the glory of the Father; so we also shall walk in newness of life."

The King James Version reads as follows:—

Rom. 6:3-4. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

It is discreditable to the candor of the American revisers that they made their translation worse than the King James, obscuring the idea of the original ὅσοι *(osoi)* ("so many as"), which even Alexander Campbell recognized by the translation, "as many as." But I do not care about resting an argument on the phrase "so many as." However, a person could not be blamed, who would

suppose that the correlative ὅσοι ("so many as") which is here used, indicated that some were not baptized. For Paul is the writer, and in addressing the Corinthians (1 Cor. 1:15-16) he said, "I thank God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye were baptized into my name. And I baptized also the household of Stephanas: besides I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel."

This shows that Paul might easily have meant, when writing Rom. 6:3-4, that some of the Roman Christians were not baptized.

"So many as," even "so many of us as," is a correct translation, although the words "of us" are not in the Greek: for they are shown in the person and number of the verb. As Paul says "so many of us as were baptized," it is implied that some "of us" were not baptized. The word "us" refers to Christians. Hence there were some Christians not baptized, possibly. This overthrows Campbellism. But I do not wish to rest there.

In Romans 6:3-4 all the strength of the Campbellite claim rests on the phrase, "baptized into Jesus Christ." The Greek word translated "into" is εἰς *(eis)*. The most that can be claimed for it, in this case, is *unto*.

When Paul wrote those words, Christ had ascended into the heavens, and it would have been impossible for any human being to baptize another human being *into* him. . . . . The horrid significance of the phrase, "baptizing into Jesus Christ," is obscured by our familiarity with it, and

the resulting unconscious effort of good people to attribute some spiritual meaning to it. But *there is none.* Baptism itself is a physical action.

If, however, we were compelled to accept the word εἰς as always meaning *into,* it would be necessary to accept it, unless we found the original text an interpolation. But εἰς does not always mean *into.* Read the following passages, where I insert the word εἰς in the place of the word by which the translators have rendered it, and see if you can put the word *into* in its place, and have good sense:—

1 Cor. 8:12. "And thus, sinning *eis* the brethren, and wounding their conscience when it is weak, ye sin *eis* Christ."

Mark 3:29. "Whosoever shall blaspheme *eis* the Holy Spirit hath never forgiveness, but is guilty of an eternal sin."

Luke 15:18. "Father, I have sinned *eis* heaven, and in thy sight: I am no more worthy to be called thy son."

But if the Prodigal Son had sinned *into* heaven, why was he not worthy to be called the son? If a man can blaspheme *into* the Holy Spirit, many would rejoice at the easy way of being swallowed up into the Spirit. If a man can sin *into* the brethren, and thereby sin *into* Christ, it would be more in harmony with human practices sometimes, than being born again.

It is then evident that being "baptized εἰς Jesus Christ" is not necesarily being "baptized *into* Jesus Christ."

Then what is the meaning? Let us find a similar Bible passage, one where there was baptism εἰς a person, and we will be assisted in discovering

what "baptism εἰς Christ" means. 1 Cor. 10:2 reads as follows, in the American Version and others:—

"Our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea" (1 Cor. 10:2).

Here the Greek is positive: the fathers were *baptized* εἰς *Moses.* (They were *all* baptized εἰς Moses; not like those baptized εἰς Christ, "so many of us as"). But every one knows that a great army of people could not be, by baptism or any other process, put *into* Moses.

The translators have wisely rendered the text thus: "baptized *unto* Moses," thus giving to εἰς its true meaning. As necessity compels *unto* in 1 Cor. 10:2, *unto* must be the meaning in the precisely parallel passage in Romans 6:3, which thus remains in full harmony with the other Scriptures; baptism becoming a ceremony of open confession, a public rite of dedication to Jesus Christ, also symbolizing the washing away of sins which the candidate is supposed to have experienced.

But what right has the follower of Campbell to quote Rom. 6:3-4 to us to support his contention; seeing that he has quoted John 3:5 ("born of water") to us as meaning baptism. Rom. 6:3-4 makes baptism to be burial, not birth. According to the Campbellite contention, baptism is immersion, burial. We are "buried" in baptism, not "born." The rising from the water is not even symbolical of birth; but of resurrection, which does not follow birth, but burial. Remember our discussion of John 3:5.

MATTHEW 28:19

In the King James Version this passage reads as follows:—

> Mat. 28:19. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The reader will please observe that "remission of sins" is not mentioned in this passage at all. A little later I will disclose why Campbell quotes it. But now I wish you to turn to another Gospel, Luke 24:45-48, where the historian records some of the last instructions of the Savior:—

> Luke 24:45-48. "Then opened he their minds, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all nations, beginning from Jerusalem. Ye are witnesses of these things."

In this report of the *last instructions* of Jesus, you see that baptism is not even mentioned, but "remission of sins" is mentioned. It is mentioned in connection with a spiritual experience, "repentance," suggesting that remission is the reward of it; that is, that repentance is followed by the remission of sin, as it ought to be, if God looks not on the outward appearance, but looks on the heart.

All must admit that the evangelist Luke understood the genius of Christianity better than Alexander Campbell; and yet in Luke's report of Jesus' last instructions to his disciples, baptism in

water is not mentioned. Not only so, but Luke, in his *later* history, the book of Acts, makes a statement that shows that he could not have held Campbell's doctrines: for if Campbell had been reporting the last instructions of Jesus he would not have omitted mention of "the gospel in water," baptism in order to remission. But Luke omitted it; and yet in his later history he used the following language about it:—

Acts 1:1-2. "The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach."

This language indicates that when Jesus used the words recorded in Mat. 28:19, it was not meant that the baptism was in order to remission; or Luke, when reporting Jesus' last commands, would have mentioned baptism in order to remission. But Luke did not; and yet he claimed to have written concerning "all that Jesus began both to do and teach;" which certainly proves that he included all that was essential to remission, or salvation.

Therefore his omission of baptism, when he was speaking of the remission of sins, in Luke 24:47, must have been because such a connection had not been impressed on his mind, even as it had not been impressed on Matthew's mind. Both historians omitted the Campbellite idea. Therefore Jesus did not teach it.

Then why is Mat. 28:19 quoted by the follower of Campbell as a proof text for water salvation? We turn to Campbell's translation:—

Mat. 28:19. "Go, convert the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit."

The American translators have in a measure accepted the spirit of Campbell's translation, and make Jesus to command his missionaries to "baptize them *into* the name," etc.

But how can anybody baptize anybody else *into a name?* It cannot be done. It is obviously a mechanical and physical impossibility. But you can baptize into water.

Baptizing into a name is an operation that only modern theologians have tried to perform. The King James Version did not so express the command. And it is not the doctrine of Jesus. The same Greek word εἰς is here used, that we referred to in Acts 2:38, which the translators have taken the liberty to pervert to *into,* following Campbell; although in Acts 2:38 they translated it *unto.*

It is not necessary to argue, after the preceding discussion, that in Mat. 28:19, εἰς means *unto.* The believers are to be baptized *unto,* and by that ceremony dedicated *unto,* the name of the Father, and of the Son, and of the Holy Spirit. And to be baptized unto the name of God is to be dedicated, or consecrated, unto God.

This explanation, in its very statement, carries with it so much force, as truth often does, that it is not needed to argue at length; especially seeing that Campbell's theory uses Mat. 28:19 to convince students that being baptized into a name proves that the purpose of baptism is the remission, or to procure the remission, or in order to the remission of sins. It has no support for that doctrine at all, except by the command to baptize. And we may

consider another Scripture claimed to teach water salvation.

But the Campbellite ought not to quote Mat. 28:19 at all: for it was spoken before the day of Pentecost, when, according to his theory, the gospel was first preached.

ACTS 19:5

The American Version reads as follows:—

Acts 19:5. "And when they heard this, they were baptized into the name of the Lord Jesus."

This incident (the finding of certain men at Ephesus who claimed to have received the baptism of John the Baptist, and Paul's rebaptizing them) is quoted by the follower of Campbell as if John's baptism, being before the day of Pentecost, was not Christian baptism. The whole incident, as related in the American Version, reads as follows:—

Acts 19:1-7. "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples: and he said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was (given). And he said, Into what then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied. And they were in all about twelve men."

It is evident that the follower of Campbell misunderstands the incident. Those twelve persons were not rebaptized because John's baptism was to be rejected; but because, through some error or other cause, though they had previously received what they *supposed* to be John's baptism, really

they had been so ignorant of the religion John preached, that they did not even know there was a Holy Spirit, and did not know John's preaching concerning the Christ.

These persons did not know there was a Holy Spirit. And yet John, whose baptism they claimed to have received, was emphatically a Holy Ghost preacher; as is demonstrated by the following Scriptures:—

(John's words concerning the Holy Ghost and Jesus):—

Mat. 3:11. "I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire."

John 1:32-34. "And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. And I have seen, and have borne witness that this is the Son of God."

(Words of the angel about John before his birth):—

Luke 1:13-15. "Thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb."

These Scriptures positively prove that John preached about the Holy Spirit, and he was *filled* with the Holy Spirit, even from his birth. But the twelve men at Ephesus did not even know that there was such a thing as a Holy Spirit; and they seem in some way to have been ignorant of Jesus

also: for Paul told them (Acts 19:4) that John had "said unto the people that they should believe on him that should come after him, that is, on Jesus. And when they heard this, they were baptized unto the name of the Lord Jesus."

Is it any wonder that Paul rebaptized men who had not heard of the Holy Spirit, or Jesus?

But the Campbellite still argues that even Jesus implies that John the Baptist was not in the kingdom of heaven because he said (Mat. 11:11), "There hath not risen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he." . . . . . But the Campbellite in quoting those words in this manner misleads the hearer: for the phrase "kingdom of heaven" sometimes refers to the future home of the saved, of which Jesus says (Mat. 8:11), "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth;" all which plainly alludes to the future life. Jesus was not so foolish as to teach that the least follower of Christ in our time on earth was greater than John the Baptist. Think of it for a moment, and you will easily realize that Jesus did not mean that a Christian barely saved, possibly converted on his dying bed, who had always previously lived a sinful life, was greater than John the Baptist, who had been full of the Holy Spirit from his birth, and who at Jordan pointed Jesus out, saying, "Behold the Lamb of God, who taketh away the sin of the world."

For another reason I state that the Campbellite is wrong in arguing that Paul rebaptized the twelve men at Ephesus on the ground of the inefficacy of John's baptism: for John's baptism was all that Jesus himself ever received.

Therefore we repeat that the twelve men at Ephesus were rebaptized, because they had really been ignorant of much of the religion which John preached: they do not seem to have known of the Holy Spirit, or of the Christ, although John preached both doctrines.

But when the Campbellite argues that when Paul baptized those twelve men "into the name of the Lord Jesus" (as the American Version has it), they were baptized in order to the remission of their sins, he again rests his argument on that slippery Greek preposition εἰς: for the word in the Greek that is translated "into" is εἰς; which we have already stated has no meaning of purpose in it, unless such meaning is found in the other words of the sentence. I refer to the discussions on Acts 2:38; Mat. 28:19; Mark 1:4 and Rom. 6:3-4. In this passage, Acts 19:5, the meaning is, "They were baptized *unto* the name of the Lord Jesus;" thus being dedicated publicly to his service. And Acts 19:5 should have been correctly translated; being equally an innocent passage with the rest of the Bible.

I. CORINTHIANS 12:13

Alexander Campbell translates as follows:—

1 Cor. 12:13. "For, indeed, by one Spirit, we all have been immersed into one body; whether Jews or Greeks; whether slaves or freemen; and have all been made to drink of one Spirit."

The American Version reads as follows:—

1 Cor. 12:13. "For in one Spirit were we all baptized into one body," etc.

This text is quoted to prove that in *water* we are all immersed into one body. But the text does not speak of water at all; but plainly teaches Spirit baptism. But the follower of Campbell wishes us to believe that water baptism procures the remission of sins; that *in water* we are baptized *into* the one body. But this passage directly refutes Campbellism.

TITUS 3:5

Alexander Campbell translates as follows:—

Titus 3:5. "He saved us, not on account of works of righteousness which we had done, but according to his own mercy, through the bath of regeneration, and the renewing of the Holy Spirit; which he poured out on us richly through Jesus Christ our Savior."

At first we are in darkness as to the object of the follower of Campbell in quoting Titus 3:5 to support his doctrine: for the text teaches spiritual religion, regeneration, etc.

The American Version reads as follows:—

Titus 3:5. "Not by works (done) in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing (laver) of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Savior."

On considering the text, or hearing the preacher teach Campbellism, we discover the reason for quoting Titus 3:5; there is a washing, bath, laver, spoken of. And then the genuine Campbellite infers water baptism.

But water baptism is a work of righteousness (see Jesus); and the apostle says, "not by works," "which we did ourselves;" "but . . . . . through the washing of regeneration." This shows that the "washing of regeneration" was not a work of righteousness which we did ourselves. But it is certain that water baptism *is* a work of righteousness: for Jesus, when baptized, spoke of "fulfilling

all righteousness." But what is that but doing it fully? That which is done is a deed. Then baptism is a deed of righteousness, and is not the washing of regeneration.

But the text teaches that we are saved by the washing of regeneration and the renewing of the Holy Spirit. . . . . Certainly we are not saved without the remission of our sins. Then our sins are remitted, either in the washing of regeneration, or the renewing of the Holy Spirit. This being true, it is false that we are *baptized by man* in order to the remission of our sins.

Titus 3:5 does not teach Campbellism. For the "washing of regeneration," in the genuine Christian experience, is so repugnant to exact Campbellism that repentance itself loses its spiritual element, and thus is done away with entirely. This is a peculiarity necessary to the philosophy of Campbellism, which I will treat later. But now, that I do not misrepresent it, will appear plainly from Campbell's translation in the following passages (as well as others I do not quote), where you will see that repentance is so repugnant to him that he excludes it entirely; except as bound up, or unless included, in the word *reform,* or *reformation;* practically making the beginning of the Christian career, not a thing of *life* ("regeneration"), but a matter of *form* (re-*form,* or re-*formation,* a new formation), an exterior matter, a matter of form, or appearance, a matter of works. Campbell translates thus:—

Acts 2:38. "And Peter said to them, Reform, and be each of you immersed in the name of Jesus Christ, in order

to the remission of sins, and ye shall receive the gift of the Holy Spirit."

Acts 3:19. "Reform, therefore, and return to God, that so your sins may be blotted out."

Acts 17:30. "For though God overlooked the times of ignorance, he now makes proclamation to all men, everywhere, to reform."

Acts 26:19-20. "From that time, King Agrippa! I was not disobedient to the heavenly vision: but declared, first to them at Damascus, and at Jerusalem, and to all the country of Judea; and then to the Gentiles, that they should reform, and return to God, performing deeds worthy of reformation."

Mat. 3:8. "Produce, then, the fruit of reformation."

Mat. 3:11. "I, indeed, immerse you in water, into reformation; but he who comes after me is mightier than I, whose shoes I am not worthy to carry. He will immerse you in the Holy Spirit, and in fire."

Mark 1:4. "Thus came John immersing in the wilderness, and publishing the immersion of reformation for the remission of sins."

Thus Campbell fights repentance out of the Christian life, moved by his rebellious philosophy of remission by works. It is the same philosophy, though using a different word, that we find in various places in the Roman Catholic translation (Douay), where we find the phrase "do penance" instead of the word *repent,* or *repentance.* I illustrate by quoting a few passages:—

Mark 1:4. "John was in the desert baptizing, and preaching the baptism of penance unto remission of sins."

Mat. 3:11. "I indeed baptize you in water unto penance."

Mat. 3:8. "Bring forth therefore fruit worthy of penance."

Mat. 3:2. "Do penance: for the kingdom of heaven is at hand."

Acts 26:20. "But to them first that are at Damascus, and at Jerusalem, and unto all the country of Judea, and to the Gentiles did I preach, that they should do penance, and turn to God, doing works worthy of penance."

Acts 17:30. "And God indeed having winked at the times of this ignorance now declareth unto men, that all should everywhere do penance."

Acts 2:38. "But Peter said to them: Do penance and be baptized every one of you in the name of Jesus Christ, for the remission of your sins."

But Titus 3:5, teaching a washing of regeneration, of being born again, "re-*generated,*" refutes all such philosophies as mere "doing penance," or mere re-forming one's self, and not only does not teach Campbellism, but positively refutes it.

Alexander Campbell's translation reads as follows:—

Eph. 5:25-27. "Husbands, love your wives, even as Christ also loved the congregation, and gave himself for it; that he might sanctify it, having cleansed it with a bath of water, with the word. That he might present it to himself glorious, a congregation not having spot, or wrinkle, or any such thing; but that it might be holy, and without blemish."

The American Version reads as follows:—

Eph. 5:25-27. "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing (laver) of water with the word, that he might present the church to himself a glorious (church), not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

In this Scripture, it would have been possible to suppose that Paul alluded to the sinner's salvation by baptism in water, if that doctrine had been taught elsewhere by Paul, or some Bible writer: for the "laver of water," or "bath of water," might harmonize with that thought; although, when Paul wrote this language, baptism had not taken any such practice as to suggest a "laver," or "bath," or baptistery, or a bathing. The baptism idea did not run in that direction, but was made a figure of burial, (associated with resurrection), washing away of sin, and consecration. And the "bath," or "laver," word of Eph. 5:26 is so intensely figurative (as is the whole connection, from verse

22 to verse 33), that we are again driven to 1 Peter 3:21 for explanation of the figure, if Eph. 5:26 does refer to the sinner; and there we find that the candidate for baptism has a good conscience; and that the act is not the *literal* washing away of sin (the filth of the flesh), but the good conscience' answer. The good conscience requires baptism; and he is already a good man, who is to be baptized.

Then seek the meaning in the figure in Eph. 5:26.

The student should observe that, although Campbell speaks of "bath of water," and the American Version (in the margin) of a "laver of water," both versions studiously weaken the force of the next phrase, by rendering it, "with the word;" although the apostle wrote, "*in* word."

That is how Christ, the husband, cleanses the *church,* the *bride.* It is not the sinner that is cleansed by the bath of water in word (presumably the word of God); but the church, by constant, continuing teaching. The Jewish bride passed through ceremonial washings sometimes; and Paul suggests these things when speaking of the "congregation" (as Campbell calls it), or the "church" (as the American Version calls it). And Christ loved the church, his bride, and washed it in word, to sanctify it(see John 17:17, 19); to remove its, or her, spots and wrinkles, that she might be wholly without blemish, or any such thing.

It is the *bride, the Lamb's wife,* that is washed with the water of word, not some sinner. And she is washed that she might become glorious and beautiful.

The cleansing spoken of is a continuing action (the participle in this connection permitting such meaning), to reach the result referred to in verse 27:—"that it should be holy and without blemish."

It is not sinners, or the several members of the church or congregation, that are meant; but the totality of Christians, the whole, the one body, the bride. And it is the "word" that is the element of purification.

And this interpretation, in spite of Campbell and commentators, is positively forced on us by Paul himself by his language in the connection, in verse 32 (the figure of husband and wife being steadily continued to that point), where he says, "I speak in regard of *Christ and the church.*"

Hence, it is *the church that was washed,* in the beautiful symbolism of Eph. 5:26; and the baptism of the ordinary sinner is not there referred to at all. And the church is loved by Christ, sanctified and cleansed, even to the time of the "marriage supper of the Lamb," in heaven above. (Rev. 19:7; 21:2; 21:9, etc.).

But there is an absurd element that would easily enter the discussion of Eph. 5:26-27, if a person insists that Paul there referred to baptism. For it was Christ that loved the church and washed it. If baptism be referred to, Christ must have substituted the wash-ers, for he himself "baptized not" (John 4:2) "but his disciples." But it is the same person that loved the church that washed it. It is hard to believe that Jesus loved the church by substitute. Christ is not the Bridegroom who would "love his wife by proxy."

GALATIANS 3:27

Gal. 3:27. "For as many of you as were baptized into Christ did put on Christ."

Campbell translates as follows:—

Gal. 3:27. "Besides, as many of you as have been immersed into Christ, have put on Christ."

Here all the indications in favor of Campbell's position are found in the word *into.* As before shown, in treating Rom. 6:3-4, the most that can be claimed, the original word being εἰς, is the force of *unto:* "As many of you as were baptized unto Christ."

This is also evident from verse 24 of the connection, where the same word is used in the passage, "The law is become our tutor unto (εἰς) Christ." For the law was not our tutor *into* Christ.

How intensely figurative the language is appears from the latter part of it:—"Did put on Christ." It is a wonderful strain on the part of Campbell to make that clause mean, *Had your sins remitted.*

For the same writer, Paul, uses the same figure in writing to people already Christians (Romans 13:14), saying to them, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." This exhortation was to people already Christians, as is proved positively by these words addressed to them in the immediate connection (verse 11): "For now

is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand."

Also, the language, "as many of you as were baptized," clearly reveals that Paul had the conception that some of them might not have been baptized; that is, some of the people of the "churches of Galatia" (Gal. 1:2) might not have been baptized.

Therefore the language of Gal. 3:27 falls short of proving that the purpose of baptism is securing the remission of sins.

But for a follower of Campbell to quote Gal. 3:27 to prove his doctrine, is wrong in a stronger and more offensive sense: for the very preceding sentence of Paul declares how sinners are received:—

Gal. 3:26. "For ye are all sons of God, through faith, in Christ Jesus."

Mark:—"Ye are *all* sons of God through faith."

Seeing that Campbell knew that Paul made that statement in the immediate connection of Gal. 3:27, it was only the spirit of a usurper that would try to convince mankind that Paul meant to teach that it was through baptism that men became the sons of God. The usurper can administer baptism; which enables him to claim part of the royal privileges. And this concealment of Gal. 3:26, when quoting Gal. 3:27 is another illustration of the morally debauching influence of the doctrines of Alexander Campbell.

I. CORINTHIANS 6:11

Now we take up the last on our list of passages quoted to prove the main doctrine of Campbellism, that the Bible commands immersion in water *in order to* the remission of sins.

Alexander Campbell translates it as follows:—

1 Cor. 6:11. "And such were some of you; but you are washed, but you are sanctified, but you are justified, by the name of the Lord Jesus, and by the Spirit of our God."

The American Version translates more accurately, and gives the true meaning of the Greek, as follows:—

1 Cor. 6:11. "And such were some of you: but ye were washed (washed yourselves), but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God."

The treasonable audacity of Campbell's doctrine, that takes away from the heavenly agencies the justification of the sinner and gives it to man himself by the act of baptism will appear more shocking when I call attention to the fact that the marginal rendering of the American Version is the correct one: "washed *yourselves:*" for in the Greek that verb is what is called the middle voice. Does not the very strength of that utterance, "washed *yourselves,*" show that the experience could not literally have taken place in the water of baptism, but must have been as Paul said, "in the name of

the Lord Jesus Christ, and *in the Spirit of our God?"* *There* is the washing, *there* is the sanctifying, *there* is the justifying. It is all an honor to Christ, and is all spiritual. It is the "washing of regeneration and renewing of the Holy Spirit" (Titus 3:5) that Paul means, and not the act of water baptism. If it were that physical act in which a sinner "washed *himself,*" literally, he might proudly strut before the Great White Throne, claiming the honor of having saved *himself* from his sins. But a sinner can only effectually wash himself, and be sanctified, and be justified, in the Spirit of our God, honoring the name of Christ.

Thus this passage, 1 Cor. 6:11, harmonizes strictly with 1 Cor. 12:13: "For in one Spirit were we all baptized into one body;" washed, sanctified, and justified, all in the name of the Lord Jesus, and in the Spirit of our God.

The passage thus is not one that teaches remission by works; but is in favor of spiritual religion, honoring God and the name of Christ.

These are the passages quoted by the follower of Campbell to teach the doctrine of baptism in order to remission. A candid statement is that not one of them teaches it. Some of them even refute it.

But no one can seriously claim that the doctrine is commanded by any legitimate authority, if it be not revealed in the Bible.

PRACTICAL COMMENTS

It is now evident that the "plan of salvation" inaugurated, or proclaimed, by Alexander Campbell is not God's plan. It is a plan devised by a disaffected subject, desiring to put the theory of salvation in such a position that man may have a kind of physical demonstration that he is saved; so that the sinner may mentally stand before God and claim that he has filled the stated conditions, baptism being a kind of receipt, or certificate, safeguarding the sinner; although the sinner and the preacher are the parties executing the document.

But how this philosophy abolishes the spiritual touch between the sinful child and his heavenly Father! How the philosopher gets between man and God! How the preacher arouses the combative instinct in the sinner, and he is ready to argue everybody into hell that does not adopt the rebellious philosophy! How cruelly it consigns to perdition all human beings that are not immersed: all Roman Catholics, all Presbyterians, all Quakers, all the heathen, and all others who have not been immersed in order to the remission of sin. It is not enough to be immersed in order to obey God, to keep his commandments, to fulfill righteousness; the immersion must be in order to the remission of sins.

Thus Campbellism rebels against the God of love; it extinguishes the warmth of the affection

between God and his repentant child, the spiritual flame, with the cold bath of water legal tender: the sinner is made to believe that salvation is not a matter of sweet forgiveness flowing from the divine heart to the clinging child, but a matter of contract; diplomatic, commercial, "give and take."

But God will not accept any plan that deprives him of sovereignty. He will pardon whom, when, where and how he pleases. He will not give the power to men, who are incapacitated by ignorance, absence, prejudice, or sinfulness. God did not make salvation more difficult under the gospel than under the law.

How rebellious that system is, which places an immersing preacher between God and the sinner; that contradicts God's call, "Now is the accepted time," with the rebel cry, Not now; to-morrow I will immerse you, and your sins will be remitted!

That I state the offensiveness of Campbell's commercial legalism very feebly, will appear plainly from the following words of Campbell himself in "The Christian Baptist:"—

(Pages 446-447) "So reads the inventory of the Christian's estate. Among these 'all things,' we can easily find the forgiveness of our sins. This, then, becomes ours when we become Christ's; and if we formally and actually become Christ's the moment we are immersed into his name, it is as clear as day that the moment a believer is immersed into the name of Christ, he obtains the forgiveness of his sins as actually and as formally as he puts him on in immersion. But as no woman is legally or in fact her husband's property, nor his property hers, until the marriage covenant is ratified and confirmed according to law; so no person can legally claim the blessings of pardon and

acceptance who has not been according to law espoused to Jesus Christ. But so soon as the marriage is consummated, that moment the right is established and the blessings secured. And as nothing but a legal divorce can disannul the marriage covenant, so nothing but apostacy from Jesus Christ can alienate us from the *rights and immunities guaranteed in immersion*" (Christian Baptist).

Thus Campbell comes between God and the sinner, proposing to the latter a guarantee of "rights and immunities."

Immersion a "guarantee!" "Rights and immunities guaranteed in immersion!" In the inventory "of the Christian's estate," in the "inventory" of his "rights and immunities" "we can easily find the forgiveness of our sins" "guaranteed in immersion!"

How different was the idea of Jesus, when describing the Prodigal as casting himself on the mercy of his father! saying, "I am no more worthy to be called thy son!" * * * * Campbell has the sinner's immunities "guaranteed in immersion;" and his "rights" to the "ring," and to the "best robe," and to the "shoes," and to the "fatted calf." In fact, if the Prodigal had only known Campbell's "novel" doctrine, he might have gone to a Campbellite preacher, and had all his rights and immunities as a son "guaranteed in immersion."

And how different is the spirit of Campbell's sinner mercenarily strutting up to the heavenly Banker's counter, tendering the "guarantee" of the "forgiveness of his sins," from the spirit of the really repentant sinner expressed in the chorus of praise going up in thousands of congregations when they sing in worship,—

"Not the labor of my hands
Can fulfill thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and thou alone.
Nothing in my hand I bring;
Simply to thy cross I cling."

To such sinners Campbell cries, Your tears need not "forever flow;" I can give you a guarantee of forgiveness, in immersion.

But is not this a logical depravity only possible to a theological rebel toward God, making God, when left alone, unable to forgive a sinner, ... although a poor, miserable sophist, a Campbellite preacher, can give a "guarantee?"

Thus Campbell makes his King powerless to save without the aid of a preacher; powerless to save on a desert; powerless to save in the polar regions in winter; powerless to save on a sick bed; powerless to save on a mountain height; powerless to save on a battle-field. Thus he surrounds his King with the limitations of dogmatic constitutionalism, and reduces the heavenly Ruler to the prerogatives of a limited monarchy. This is rebellion.

What had God done to Campbell that he should thus narrow and wither the rights of the heavenly Father?

It is not only rebellion against the *government* of God, but it is rebellious as to his *glory:* for it makes out God to be a ridiculous Ruler, unable to deviate from a plan of salvation appropriately called "gospel in water." What sensible earthly

king would be so whimsical? What ruler would remit taxes only to such subjects as could jump three feet high? What monarch would pardon a man out of the penitentiary if he would make some muscular motion? What emperor would give rebellious subjects sonship in his empire for some arbitrarily chosen physical action?

I say *arbitrarily chosen* physical action: for baptism *was* arbitrarily chosen by Campbell. He might just as well have chosen that other ceremony, the communion; and made communion and remission of sins to be "inseparably connected" (as he says of baptism and remission of sins). For on the very night Jesus established the communion, we find the following in the record:—

Mat. 26:27. "And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many *unto remission of sins*."

This shows that Campbell might just as well have argued that a penitent's sins could not be forgiven until he had drunk the blood of Christ from the cup for "remission of sins;" or that celebrating the communion, in addition to baptism, was necessary to remission of sins; thus adding ceremony to ceremony, work to work, in order to receive remission of sins.

But we all understand that the fruit of the vine in the cup was only a type of the blood, and the whole ceremony a symbol. So baptism and its "washing" should be understood.

This whole theory of Campbellism thrusts baptism outside of salvation; making it the ticket at the door. But why give this beautiful ordinance over to sinners. Why not allow Christians to be baptized? If baptism is to be given over to sinners, what will hinder the communion from next being lowered? The communion represents the death of Jesus; baptism represents the burial. But death occurs before burial. Therefore, if baptism is to be surrendered to sinners, the communion should be: and both of these beautiful ordinances would be observed before the sinner could be saved.

And this argument is founded on the symbolism of the Bible: for the communion is made the fulfillment of the Jewish passover feast, and baptism the fulfillment of the Jewish crossing of the Red Sea. But the passover was eaten in Egypt, before the Jews started on their journey, and had not yet reached the Red Sea.

But if we use Bible good sense we have no difficulty with these symbols: for the passover and the Red Sea baptism were both commanded by God to people who were already Hebrews, Israelites, Jews; and the commands were given to them precisely because they were Jews. . . . . So it should be with baptism, as well as with the communion. Both ordinances should be observed by people who are already Christians.

But what an abuse of the right it is, to compel a convert just coming to Christ, before he can be forgiven of his sins, to decide on the mode of baptism and related questions. The mode of baptism,

to be decided by him in a moment, by him uneducated in theological matters, when great doctors of divinity are learnedly differing on it. Just think of it: The convert must decide the question before his sins can be forgiven by God! Paul teaches us that we should have charity. Why should not God have it for the repentant sinner, even though he may not understand the mode of baptism? If fallible men are to have charity for fallible men, why should not the Campbellite admit that God may have it?

No; baptism belongs to God's people. Noah was chosen before entering the ark. Israel was God's people before eating the passover or crossing the Red Sea. The Hebrews were God's people before the baptism of John. On the day of Pentecost the convicted Jews said to the preaching apostles, "Brethren," before they were commanded to be baptized.

Baptism was from heaven, although established by John. He came baptizing the Jews, religious people, the best people in the world; and he baptized Jesus himself. It was so approved by heaven that the Holy Spirit became visible, and a voice from the skies announced the pleasure of God in the act of his Son; "This is my beloved Son, in whom I am well pleased."

In that time there were none too bad to be baptized, if they repented of their sins; and there were none too good to be baptized, as is proved by the cases of Cornelius and Jesus. But in our time the scene changes, and Campbellites teach that sinners only should be baptized; thus turning this heavenly ceremony over to the sinful world.

The Campbellite cannot deny that some of his converts, though forgiven, may backslide. Some of these backsliders may be restored to Christian living. But I never heard that a Campbellite rebaptized such a person. If restored, then, it must be by some spiritual experience. But why does not the Campbellite rebaptize the returning penitent, if baptism, equally with repentance and faith, as Campbell claims, is necessary to remission of sins? Does backsliding make immersion unnecessary? Why is immersion useless after the first dipping? What sin of the backslider took away baptism's cleansing power? Why is it good for the remission of sins only once? Is it like a railroad ticket? Or does God consider a backslider one whom he will more readily pardon than the sinner who has never been born again? If so, is not this the old Calvinism in a new form; a "perseverance of the saints?"

And suppose the convert should backslide a second time. Since God waives baptism in the first restoration, would he waive some spiritual experience the next time? If so, what; repentance or faith? And if so, might not the Campbellite go on backsliding and returning and backsliding again, until he would have no duty or need, either to repent, or believe, or be baptized any more; but just go on sinning, and returning, and backsliding into heaven?

BIBLE EXAMPLES REFUTING CAMPBELLISM

Before we proceed to other Scripture wordings plainly refuting Campbellism, I refer systematically to Bible examples and incidents, only a part of which I have mentioned; incidents and examples of forgiveness prior to, or independent of, baptism. In this discussion I repel Campbell's theory that the books of Matthew, Mark, Luke and John can give us no help on the doctrine of the remission of sins: for that theory (that of the setting up of the kingdom on Pentecost) is thoroughly untrue in its nature, and contrary to the Bible, as I have already proved, and shall prove again.

Noah. When treating the Campbellite interpretation of 1 Peter 3:21, I called attention to the fact that Noah was a righteous man before the flood; and that it was *because* he was a righteous man that he received that baptism, or the baptism there spoken of. He had God's favor before he was baptized.

Red Sea Baptism. The Israelites, when coming out of Egypt (1 Cor. 10:1-2), "were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." . . . . . But it was because they

already had the favor of God that they were so baptized. That is, they were Israelites before that baptism. They had even eaten the passover, the type of our Christian communion, before they were baptized. Even before that, God had said to Pharaoh (Ex. 4:22), "Israel is my son, my first-born." . . . . . Just so, Jesus was the Son of God before he was baptized, as I have already pointed out.

I insist that genuine Christian baptism, the baptism of the Bible, the baptism commanded by God, was offered to believers, to God's own church, to God's own people.

THE JEWS, to whom John the Baptist preached, were God's people: for John, the evangelist, wrote of them (John 1:11), "He came unto his own, and they that were his own received him not." This proves that they were God's people, whom John was baptizing, confessing their sins; while others of them received him not.

And on the day of Pentecost, the people whom Peter commanded to be baptized were members of the church of God, called by inspiration (Acts 2:5), "Jews, devout men, from every nation under heaven." Peter called them (Acts 2:29), "brethren." And when they were convicted of their sin in having opposed Jesus, and were (Acts 2:37) "pricked in their heart," they still felt that they were of the same brotherhood as Peter; saying to him and the other 120 preachers of the day, "Brethren, what shall we do?"

THE EUNUCH (Acts 8:27-39), whom Philip baptized, was a pious servant of the true God, who had come all the way from Ethiopia "to Jerusalem to worship," and when Philip first met him was "reading Isaiah the prophet." He was evidently a lover of God prior to his baptism.

PEDO-BAPTISTS. Jesus, the only begotten Son of God, when he was crucified, prayed to God (Luke 23:34), "Father, forgive them, for they know not what they do." . . . . . If Jesus could pray that unbaptized sinners, who were cruelly driving nails through his hands and feet, might be forgiven because of their ignorance, surely he would wish for pedo-baptists to be forgiven, who lovingly try to serve him, but (on the Campbellite theory) are mistaken concerning the true mode of baptism. If the ignorance of Christ's *enemies* could be pleaded in their behalf, surely the ignorance of his *friends* could be. And we are certain that Jesus did not pray for a pardon that he knew God could not grant according to his "plan of salvation."

There was THE MAN SICK OF THE PALSY, "borne of four" (Mark 2:3), whom his bearers let down through the roof unto the presence of Jesus. The point of the incident is contained in the following part of the record, no allusion having been made to baptism:—

Mark 2:5. "And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven."

There was THE PUBLICAN of the parable, who went up to the temple to pray at the same time with the Pharisee; the Pharisee being a theologian of a kind of Campbellite doctrine, who trusted in his many works, fasting, tithes, etc., though he did not mention baptism. All that the publican could do, however, was to smite on his breast (Luke 18:13), and say, "God, be thou merciful to me a sinner." But Jesus' words about this unbaptized publican were,—

"I say unto you, This man went down to his house justified rather than the other" (Luke 18:14).

There was CORNELIUS THE CENTURION, to whom an angel of the Lord had given commandment to send for Peter, who "should speak unto him words *whereby he should be saved*" (Acts 11:14). And Cornelius obeyed the angel and sent for Peter, and said to him (Acts 10:33), "Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord." What an exhortation, incentive and encouragement that would have been to Peter to preach Campbellism, if he had believed it! But Peter preached Christianity to him, not mentioning any baptism at all, except John's baptism, and mentioning that only by way of fixing a date. The whole discourse of Peter (as far as recorded) has not a word suggesting any Campbellite dogma. And though Peter did speak of "the remission of sins," it was in such connection as to refute Camp-

bellism: for Peter opened and closed the sermon with these words:

> Acts 10:34-43. "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is acceptable to him. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ," etc. . . . . "To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins."

How that annihilates Campbellism! *"Every one that believeth on him shall receive remission of sins!"* And this preacher was Peter, whom Campbell represents as having announced at Pentecost that being immersed was the condition on which remission of sins would be granted; and whom Cornelius was to send for, to hear of him words whereby he should be "saved." And yet in the whole discourse not a word about Christian baptism!!!

And the succeeding events of the day made this matter still more emphatic, if possible, showing by what happened (as well as by what was said) that Campbellism could not be true. For (Acts 10:44) "While Peter yet spake these words the Holy Spirit fell on all them that heard the word." Observe, no one had yet been baptized; and yet Campbell, 1900 years later, had the rebellious disposition to try to deprive God of the prerogative of bestowing the Holy Spirit to any except the immersed.

But God's mighty power was not shortened, nor his loving grace narrowed, by Campbellite theories; and the Holy Spirit was even *"poured*

out" (Acts 10:45) on the unbaptized Gentiles in the house of Cornelius, there in Caesarea.

And the sweet Christian meeting went on; and Peter's hearers who had accepted the truth of what Peter had preached, believing it, testified, speaking with tongues, "magnifying God." At last that genuine gospel preacher, Peter, without doubt still under Christian influence, exclaimed,—

> "Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ" (Acts 10:47).

It cannot reasonably be contended that, when Peter commanded Cornelius to be baptized, he was not already a saved man: for he had received the Holy Spirit, had been "speaking with tongues," and had been "magnifying God." It was evidently *because* he was a saved man that Peter commanded him to be baptized. . . . . And the "words" of Peter, alluded to by him in Acts 11:14 ("whereby thou shalt be saved") must have been those used by him in his main discourse in Acts 10:34-43, in which he did not mention any baptism but John's, closing the sermon with the promise concerning Jesus, "Through his name every one that believeth on him shall receive remission of sins."

And yet I would not for a moment deny that for Cornelius, or any other Christian, the word *salvation* may refer to various blessings; the remission of past sins in the present life, or the reward of continuing faithfulness: for "He that endureth to the end, the same shall be saved" (Mat. 10:22).

Take an instance of the preaching of the gospel by another apostle, where a long account is given; that of PAUL, AT ANTIOCH OF PISIDIA. It was long after the day of Pentecost, when Campbell admits that the laws of the kingdom were in full force; God having but "one plan of salvation."

Paul was preaching in the synagogue (Acts 13:16-41), and spoke at length, seeming to have occupied the whole time to the close of the services; so that when the congregation was dispersing the people asked him to speak to them again on the next sabbath. The record of his sermon we have from the pen of his friend, Luke, the evangelist, who was a good writer, who also understood Christianity and understood Paul well, and was in full sympathy with him, and therefore would not misrepresent him. Paul's discourse that day was the first announcement of the gospel to that people, in Antioch of Pisidia. Therefore it would be natural to suppose that he would reveal the doctrine of the remission of sins. That supposition is correct; and Paul did reveal it. But in the whole discourse he said nothing about baptism, except John's baptism; not a word about what Campbell considers Christian baptism, nor any hint of it, or allusion to it. . . . . It is difficult to believe that any missionary believing as Campbell taught would introduce the gospel into a new city, without referring to Christian baptism. . . . . But when Paul, the apostle, revealed to those people of Pisidia the doctrine of the remission of sins, he stated principles that absolutely overthrow Campbellism, using the following words:—

Acts 13:38-39. "Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things."

Thus Paul, when preaching the remission of sins, does not even mention baptism, but makes it depend exclusively on faith; an experience (if genuine) that all followers of Jesus admit precedes baptism. And as faith precedes baptism, and as Paul teaches that *"every one that believeth is justified* from all things," it is incontestably proved by the word of Paul that all who are pardoned are pardoned before baptism. Paul was a man who gave his life for true Christianity, not to build up a sect; and knew far more about the forgiveness of sins than Alexander Campbell.

And this is not all there is to be said about the preaching at Antioch of Pisidia: for it was successful; and Luke says,—

"And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed" (Acts 13:48).

These believers seem to have regarded the preaching of Paul as the "word of God," and "glorified" it, and "believed;" and still there is no mention of baptism. Whether they were baptized or not, the emphasis was on *faith.* Without doubt it was faith that caused them to receive the blessing of God, in being "filled with joy and with the Holy Spirit," as we read in the 52d verse.

Our interpretation is correct: for when Paul and Barnabas returned to Antioch in Syria, from whence they had started on that missionary

journey, they gave a report of their preaching and conduct; and events happened recorded in the following words:—

Acts 14:26-27. "They sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles."

It is not the door of baptism, nor anything that sounds like it; but the *door of faith.* And so it is all the time in loyal Christianity.

However, there were people in ancient times, of the same disposition as Alexander Campbell in modern times, demanding some physical action, or some material demonstration, in securing remission of sins: for we read the following, in the very connection of the history we have been relating:—

Acts 15:1. "And certain men came down from Judea and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye cannot be saved."

This caused excitement and strife (which such teaching often arouses), so that the apostles and elders at Jerusalem assembled in council on the subject; but there does not seem to have been among them a single person of Campbell's mode of thought, to call attention to the necessity of baptism in securing the remission of sins: for the following is the record of the meeting:—

Acts 15:6 seq. "And the apostles and the elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up, and said unto them,

"Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should

hear the word of the gospel, and believe. And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith."

There it is again: *"cleansing their hearts by faith."* Why did he not say something about baptism, as a help in cleansing? But he went on,—

"Now therefore why make ye trial of God, that ye should put a yoke upon the neck of the disciples which neither our fathers or we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they" (Acts 15:10-11).

In all that congregation at Jerusalem there was not a single person to teach Campbellism. Not one among them mentioned baptism as necessary to forgiveness, and not one among them even suggested it as a substitute for circumcision. If Campbell had been there he would have challenged Peter, Paul and James to a public discussion on the subject. . . . . But Peter plainly taught the doctrine he had so plainly taught in the house of Cornelius, where he first preached the gospel to Gentiles.

Now let us turn back again, and take cases where Jesus himself was present; the King of glory; the one who knew more about remission of sins than either Peter or Paul; the one whom it cost his life; who died that sinners might be forgiven, through faith in him. For, notwithstanding all theories that try to get us away from him, he was the "author and perfecter of our faith;" and we are safe in trusting his spirit, his

word and his example: for he commanded us to learn of him, claiming to be our Lord and Teacher. He never said that we should turn from him to Peter for instruction. Let us seek the presence of the King, and bow our heads in submission to his spirit and word.

Sermon on the Mount. One of the longest records of Jesus' preaching is in Matthew, covering three chapters: 5th, 6th and 7th. It is commonly called the Sermon on the Mount. In that discourse he made the most extreme claims for high conduct, even commanding perfection. He closed the sermon with the terrific warning, "Whosoever heareth these sayings of mine and doeth them shall be likened to a wise man that built his house on the rock; . . . . . and whosoever heareth these sayings of mine and doeth them not shall be likened to a foolish man that built his house on the sand." . . . . This warning was spoken with authority, so that his hearers felt it; and it was so recorded. And the three chapters are most exacting in their requirements of a clean life, spiritual character, and perfect conduct. The discourse contains the Golden Rule, the Lord's Prayer, and the beatitudes. It reveals how to see God and how to be "filled" with righteousness. And yet Jesus, in the whole sermon, never said, Blessed are the baptized in order to remission, nor anything that sounded like it. In fact, he did not mention baptism, nor refer to it even indirectly; although he knew of baptism. He did not mention baptism among all the commandments of that comprehensive sermon; and yet he described the man who heard its sayings and

obeyed them, as a wise man, surviving all storms and tempests.

Notice Christ's personal treatment of sinners.

There was the SINFUL WOMAN, to whom we have already referred, the "woman who was in the city, a sinner" (Luke 7:37), but now deeply repentant, who washed Jesus' feet with her tears, and wiped them with the hairs of her head. Jesus argued with the Pharisees about her, though neither the Pharisees nor any one else said anything about baptism, and finally turned to the woman with the blessed words, "Thy sins are forgiven" (Luke 7:48).

There was the DYING THIEF, whom Jesus blessed without baptism (Luke 23:39-48). There are some points in that case not commonly noticed:—

You remember that there were three that day hanging on crosses at Jerusalem. In the presence of Jesus, while rebuking the other highway robber, the penitent one confessed his own sins and justified Jesus. Then, turning to the King, he said, "Jesus, remember me when thou comest in thy kingdom."

I once wondered for a moment if the thief was infected with Campbellism; possibly supposing that Jesus was at some later time to *enter* into his kingdom. If so, Jesus quickly corrected him, and

announced to him a *present* salvation, by the ever blessed words, "Verily I say unto thee, To-day shalt thou be with me in Paradise."

Here was a man evidently saved, and saved without immersion. And the thief had been talking about the kingdom, "thy kingdom." If it be true that in the kingdom of heaven people cannot have remission without immersion, there was the very time for Jesus to have made it plain. And if the kingdom was not to be set up for weeks, not until the day of Pentecost, Jesus *should* have said to the dying thief, I will not come into my kingdom till the day of Pentecost, and I will remember thee then. After that time it will be necessary for sinners to be immersed in order to remission; and thou art especially lucky in having been captured by the Romans, tried and convicted before Pentecost: for if thou hadst been crucified and become penitent *after* Pentecost, thou couldst not have been forgiven without immersion; and it would probably have been very difficult to have persuaded the Romans to have thee taken down from the cross to be immersed. After Pentecost, dying thieves shall not be saved without immersion.

But Jesus did not teach Campbellism. He said to the unimmersed penitent, "To-day shalt thou be with me in Paradise."

And now observe the spirit of this saved man; a man unquestionably saved. It is certain from that spirit that he was *not* infected with Campbellism. For he does not announce to Jesus his acceptance of any dogma. First, he confesses his sins. Second, he defends Jesus; which indicates

his faith in him. Third, he makes humble prayer to his Lord; not having heard of Campbell's doctrine that prayer is not for the unimmersed. I said *humble* prayer. He asked not for deliverance from death. Indeed, he confesses that he receives the "due reward of his deeds." He asks not for the abolishing of the terrible torture. He asks not even that it may be lessened, or relieved. He does not even pray like a Campbellite sinner:—"for the remission of sin;" but only to be "remembered."

And this miserable sinner, a malefactor, highway robber, but now humble, penitent, believing in Jesus, is not baptized, does not even ask for pardon, or for remission; but only to be remembered. And the tremendous, loving heart of Jesus leaps with joy toward the faith and worship of the dying thief, and crowns him with salvation: "*To-day* shalt thou be with me in Paradise."

There was the PRODIGAL SON of the parable, who finally "came to himself" (Luke 15:17), repented of his sins and said, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants." . . . . There is no record or hint of any baptism, and there was none, unless it was the "bath of regeneration" (being born again to his father, which the young man went through "when he came to himself"). It is certain that there was no literal baptismal flood to be

crossed by the weak, ragged, starving sinner, before the father would forgive him. It was enough for the true father, that the sinner's heart was changed. And he did not wait in lofty parental dignity for his son to wash away "the filth of the flesh," nor to put off his ragged garments and put on righteousness: for the father himself attended to all that, and did not even allow his boy fully to finish the speech of confession that he had planned to offer his father. And Jesus' account of the young man's return is the following:—

Luke 15:20-24. "And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found."

All know that Jesus intended the father of the parable to be a type of the heavenly Father in forgiving his penitent child. And this pictured readiness of God to forgive us is becoming to him: for his Son, Jesus, gave us commandment as follows:—

Luke 17:3. "If thy brother sin, rebuke him; and if he repent, forgive him."

If we are to forgive our brethren on repentance, it is equally becoming to God to forgive his children when they repent. In fact, Paul, long after the day of Pentecost, made this parallelism fully as strong as I do, saying:—

Eph. 4:32. "Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you."

Probably no Christian would insist that his brother should be baptized before he would forgive him, or that Paul meant that. And yet we are to forgive, even as God forgave us.

All the examples of forgiveness without water baptism must be considered severally, each one, as sufficient proof that baptism is not "in order to" remission, nor "in order to obtain remission," when we observe that there is no instance mentioned in the Bible where there is any promise to baptism alone. This is not so with repentance, or faith.

Apostles. Among proofs by example, attention may be called to the fact that there is no hint in the Bible that the very apostles of the Lord had ever received anything more than John's baptism. Who can prove that they had all received even that?

But if they had believed Campbellism, on the day of Pentecost, when Campbell claims the kingdom was set up, and a new dispensation ushered in, they would have baptized each other in order to the remission of their own sins; and it is probable that there would have been such record: for in the case of far less important personages (Acts 19:1-7) the history is clear of a re-baptism of some of John's converts, or men who claimed to be John's converts, though not correctly knowing John's doctrine. If those men were re-baptized, on account of failure to gather the truth in their first instruction, no charge

being brought against their character, possibly the twelve apostles would have been re-baptized at Pentecost, their previous baptism, before (Campbell's) birth baptism was inaugurated, having been ineffectual as to the remission of their sins. How would they dare baptize other people, while knowing that their own sins had not been remitted?

That my reasoning as to the apostles themselves is sound from the Campbellite standpoint, will appear plainly from the following language of Campbell, where, after arguing falsely that Jesus' reign did not begin till he had ascended to heaven, he falsely goes on to show that the apostles themselves were not born again till the day of Pentecost:—

"No man could enter into the kingdom of God until it was revealed, or come under the reign of God until this reign commenced. And it has been already proved that this reign did not commence till the Messiah was crowned Lord of all. Hence the Holy Spirit was not given till Christ was glorified, and until his reign commenced. The commencement of this reign is called the regeneration, and therefore the apostles were not themselves regenerated in the sense of the Lord's discourse with Nicodemus, until the period called the regeneration came. The Savior declared to Nicodemus that except a man were born again he could not see the reign of God. A man that was regenerated would, then, see or understand this reign. But none of Christ's disciples saw or understood this reign till Christ was glorified; for, before his ascension, they asked a question concerning his reign, which showed that they did not understand it; consequently, had not yet been born in the sense of John 3:3" (Christian Baptist, p. 117).

Thus Campbell agonizes not only to keep Christ out of his kingdom, but the apostles out of it. . . . . But why, if Campbell's fallacy is true, is there no record that the apostles were rebaptized? seeing

that he argues that they were not born again till the day of Pentecost? Campbell does not explain this weak point in his reasoning, although he knew that the same writer who related the Pentecost history told about the re-baptism of John's disciples at Ephesus. . . . . According to Campbell, even if Jesus himself had baptized his disciples while he was on earth, it would not have availed anything, for it would have been under the Jewish dispensation, and before the "reign of heaven" began, or the kingdom of God was set up. Let me further emphasize this point:—

There is no Bible proof that even the "twelve apostles" themselves had ever been baptized. And Campbell goes so far as to *argue,* even in public debate, that they could not have received Christian baptism; using the following language:—

"There must be some one to commence Christian baptism; that could not be done till Jesus had died, was buried, and rose again: because Christians are said to be baptized into his death, they are said to be buried with him, and to rise with him. This could not be the case till Jesus died, was buried, and rose again. Christian baptism could not be anticipated. Its facts must first transpire. They began to immerse into Christ on the day of Pentecost" (Campbell and Rice Debate, p. 356).

Thus Campbell argues that the apostles had not received Christian baptism. . . . . Had not their sins been forgiven?

In the apostolic age baptism was general; but it was not in order to remission of sins. It was to obey God, typifying Christian experiences; but not to secure them.

THE PHILIPPIAN JAILER. Take another incident in the conduct of Paul:—

In the prison at Philippi, the jailer was convicted and asked the question, "What must I do to be saved?"

It is the only time that question is recorded in the Bible. That was not the question asked on the day of Pentecost. But when the jailer at Philippi asked it, "What must I do to be saved?" the answer given promptly by Paul is in perfect harmony with the doctrine and practice of Jesus, in harmony with the teaching of Peter, and in harmony with his own; the following being the record:—

Acts 16:29-34. "And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God."

It is true that he was baptized; but Paul did not tell him that he must be baptized, when he asked the question, "What must I do to be saved?"

That question is the question with which Campbellism in modern times professes to deal: What must we do to be saved; to be saved from sin; or, in order to the remission of sin? What must I do to be *saved?*

To that, Paul and Silas both answered, "Believe on the Lord Jesus." And how vividly that reply to the scared and trembling jailer suggests Jesus' own words, "Fear not, only believe."

The jailer asked, "What must I do to be saved?" Paul and Silas both replied, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." They then continued and preached to him.

The jailer believed.

His immediate conduct shows that he was a changed man, a saved man. He began to minister to Paul and Silas. He took them somewhere and attended to their lacerated backs, which he had neglected when he thrust them into the inner prison and made their feet fast in the stocks. He took them to a place of water. "He took them the same hour of the night, and washed their stripes." He apparently had lost his terror and trembling. His object now is to serve. With tenderness he soothes the wounded backs of Paul and Silas; he cleanses the cuts; he washes away the clogged blood, and ministers to them as a Christian should. Thus he begins Christian working. . . . . But these missionaries may be called away; his opportunities for service to them or by them may soon be denied him: for they are really prisoners. And yet he has taken them to the place of water; and therefore, in harmony with the instructions they had possibly given him, or he had previously gathered from their preaching, or from public rumor, he is baptized.

I have no question that the same motive animated him as influenced the eunuch, who asked Philip, "See, here is water; what doth hinder me to be baptized?" Philip only hesitated long enough to find if the faith of the eunuch was right.

But the point that bears on the great issue that we are considering is the reply to the question,

"What must I do to be saved?" . . . . That reply was, "Believe."

In order that you may understand the solemn fulness of this reply of Paul and Silas to the Philippian jailer, how Paul claimed that in another place he had not shrunk from declaring everything that was of importance, I quote his words recorded in his farewell address at Ephesus:—

> Acts 20:20-27. "I shrank not from declaring unto you anything that was profitable . . . . . testifying both to Jews and Greeks repentance toward God, and faith toward our Lord Jesus Christ. . . . . Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God."

There is no one who will assert, in view of this declaration of Paul at Ephesus, that he kept anything back from the Philippian jailer; and yet, when that poor trembling man asked, "What must I do to be saved." Paul answered, "Believe on the Lord Jesus, and thou shalt be saved."

No; the doctrine of salvation is one. The preaching of Paul, Peter and Jesus is one in its spirit. And it is the condition of the returning sinner's heart that God values, rather than some outward action: it is "repentance toward God, and faith toward our Lord Jesus Christ."

BIBLE TEACHING DIRECTLY REFUTES CAMPBELLISM

Acts 10:15. "What God hath cleansed make not thou common."

John 11:25-26. "He that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

John 1:12-13. "As many as received him, to them gave he the right to become children of God, even to them that believe on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

1 Peter 1:7-9. "Jesus Christ: whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

There is one book of the Bible, John, that was written in order that men might have life. It was written long after the day of Pentecost; some critics even claiming that it was written *late* in the first century. The book repeatedly mentions baptism. It refers both to Jesus and to John as baptizing. But *in the whole book remission and baptism are never once coupled;* or as Campbell would say, "inseparably connected." And the force of this statement will be better understood when I quote the words of John declaring his reason for writing the book:—

John 20:30-31. "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

If John's book was written that men might have life, why did he not say something about the "gospel

in the water," or baptism in order to remission, if he believed such a thing? The answer is easy: He did not believe such a thing. John's emphasis, like that of Paul is on faith: on the heart experience; not on an outward action.

Take now the argument based on PAUL'S COMMISSION:—

It is one of the most beautiful and inclusive charges recorded in the Bible. That Paul himself realized the greatness of it is evident from his own language, as follows:—

Gal. 1:11-12. "For I make known unto you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but through revelation of Jesus Christ."

In order to grasp Paul's commission in its fulness, read it slowly, and ponder it clause by clause. Campbell never had any such commission from any source, either when he was a Presbyterian, or Seceder, or Baptist, or Disciple. And it would have been far better for the world, if Campbell had studied Paul's commission and avoided the errors into which he fell. Paul's commission reads as follows:—

Acts 26:16-18. "But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an

inheritance among them that are sanctified by faith in me."

That commission proves that Jesus did not believe Campbellism: for he teaches that the Gentiles are to receive remission by faith. And this harmonizes with Paul's statement about it in another place where he uses the following words:—

"For Christ sent me not to baptize, but to preach the gospel" (1 Cor. 1:17).

You observe that Paul was not sent to baptize; but he *was* sent to turn men "from darkness to light and from the power of Satan unto God, that they might receive remission of sins."

But that would be impossible, if baptism is in order to remission of sins.

By reading Paul's commission again, you will see that Paul told the Corinthians the truth about his commission: for baptism is not mentioned once in it, although remission of sins is mentioned, and also inheritance among the sanctified.

It is evident that Paul's commission refutes Campbellism. And next to Jesus he was the most useful and successful preacher of the gospel. Thus Campbell rebels not only against Jesus, but against another apostle of Jesus.

Paul plainly told the Galatians, who were Gentiles, how they were to be justified, and be the children of God:—

Gal. 3:6-8, 28. "Even as Abraham believed God, and it was reckoned unto him for righteousness. Know therefore that they that are of faith, the same are sons of Abraham. And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, (saying) In thee shall all the nations

be blessed. . . . . There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are all one (man) in Christ Jesus."

And this doctrine of remission by faith Paul teaches elsewhere with emphatic simplicity, in the only chapter in all the epistles giving a detailed description of conversion; one of the most direct passages of the chapter being the following:—

Romans 10:8-11. "The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be put to shame."

There it is again: salvation by an experience of the heart, and not by an outward action. And Paul states that fully as emphatically as I do: for he uses the following words:—

Rom. 3:28. "We reckon therefore that a man is justified by faith apart from the works of the law. Or is God the God of the Jews only? is he not the God of the Gentiles also? Yes, of the Gentiles also: if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith."

The emphasis of Paul is on the heart, the affections; not on any outward action, as securing forgiveness. And this agrees with the doctrine of that other apostle, Peter, as to the effectiveness of a true spiritual experience:—

Acts 11:18. "Then to the Gentiles also hath God granted repentance unto life."

The prodigal repenting, is seen by the Father while he is yet a great way off, and is forgiven. He may be in a "far country," but the salvation is near, as the apostle said:—

Romans 10:8. "The word is nigh thee, in thy mouth, and in thy heart; that is, the word of faith which we preach."

It is plain that the Bible writers neglected to teach what Campbell calls the "gospel in water." It was not necessary for the prodigal to say (Rom. 10:6-8), "Who shall ascend into heaven? . . . . . or, Who shall descend into the deep?" For the word of faith is not "gospel in water."

In the rise of the Baptist churches in north Germany the candidates sometimes had to wait months for baptism: for immersion was contrary to the law of the land; and the police were on the watch to prevent the crime. One minister crossed over into England to be immersed; reminding us of God's word about his commandment and salvation:—

Deut. 31:11-14. "For this commandment which I command thee this day, is not too hard for thee, neither is it far off. . . . . Neither is it beyond the sea. . . . . But the word is very nigh unto thee, in thy mouth, and in thy heart."

Paul refers to this, in describing our salvation, in his words in Romans 10:8, quoted above.

Even Peter, whose first sermon, on account of its containing Acts 2:38, is so much quoted, did not mention baptism in his second sermon, nor in his

third, as I have shown; and in one of his epistles he did not mention it. If Campbellism had been true, the whole New Testament would have been liquid with baptism statements, with Campbell's "gospel in water."

In that connection a Campbellite would be astonished to be informed that baptism is mentioned in a less number of books of the New Testament than mention it. It is mentioned in twelve books. In fifteen books it is not mentioned. James did not mention it. Jude did not mention it. In eight of Paul's books he did not mention it.

Why did the Bible writers fail in that way, if they believed that men were to be immersed *in order to remission* of sins?

Still further:—No book of the New Testament was written till long after Peter's sermon was delivered on the day of Pentecost (the sermon mentioning baptism). For many years there was no report of that sermon for sinners to read. Before there was any known record of it, he delivered to non-Christians other sermons not mentioning baptism. If he had believed Campbellism, he ought to have taught the doctrine in every sermon, until the time when the baptism sermon would be accessible by the circulation of the book of Acts. And until that book was written, it would have been necessary for *every* preacher to teach baptism in every sermon, when preaching to the unsaved. Therefore, the fact that Peter omitted the mention of baptism in his second and third sermons shows that he did not believe Campbellism.

But all the preachers taught the work of grace in the heart, following the spirit of the teaching of Jesus, that there "is joy in heaven over one sinner that repenteth" (Luke 15:7).

Still further:—

In all the New Testament after the book of Acts, that is, beginning with Romans and ending with Revelation, there is not a single *command* to be baptized.

Still further:—

In studying the book of Acts, I find at least twenty-one references to conversion. Baptism is mentioned in connection with probably only eight cases. But if there was baptism in the others, as is probable, the fact that the historian did not mention it, shows that he did not consider it the most important experience.

Justification by works (such as burning candles, philanthropy, fasting, paying of tithes, circumcision, counting of beads, baptism, penance, saying of masses, turning of prayer-wheels, or making of pilgrimages) has, in different times and regions, been a mistake of earthly-minded men. On that subject Paul uses the following plain language:—

"Knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law" (Gal. 2:16).

And Paul argues the subject of works and faith, even mentioning baptism in his discussion, in the following language:—

"If there had been a law given which could make alive, verily righteousness would have been of the law. But the scripture shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe. But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law is become our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor. For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized *unto* Christ did put on Christ" (Gal. 3:21-27).

But so filled with disrespect for the Bible is the follower of Campbell that he is in the habit of quoting that last sentence, apart from its connection, to support his doctrine that righteousness is of baptism; thus making Paul antagonize the whole of his own argument. And we have been compelled to show that Gal. 3:27 does not teach Campbellism, by quoting the preceding sentence, "for ye are all sons of God through faith in Christ Jesus."

But let us continue the Bible direct refutations of Campbellism:—

Acts 15:8-9. "And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith."

Eph. 2:7-8. "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God."

Now remembering that all Christians place the experience of faith before the act of baptism,

observe the force of the following Bible statements:—

John 3:18. "He that believeth on him is not judged."

Luke 8:12. "Then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved."

John 3:36. "He that believeth on the Son hath eternal life."

John 6:28-29. "They said therefore unto him, What must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

Rom. 5:2. "We have had our access by faith into this grace wherein we stand."

Rom. 4:3. "Abraham believed God, and it was reckoned unto him for righteousness."

This mode of salvation, the Bible plan, accounts for revivals, for momentary or instantaneous conversions, for immediate pardon; for such cases as that of the dying thief, for the 3,000 at Pentecost, and for the baptism of the Holy Spirit while Peter was preaching at the house of Cornelius. Read this doctrine of faith in the following long passage:—

Rom. 3:21-26. "But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, (I say), of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus."

What is the doctrine? Evidently, that the righteousness of Christ is imputed to the penitent

believer, when he embraces it by faith; and he is counted good in Christ, because he believes in him. And the Apostle goes on thus:—

Rom. 3:27. "Where then is the glorying? It is excluded. By what manner of law? of works? Nay; but by a law of faith."

There is heavenly wisdom in this law of justification by faith, instead of by works. If salvation were by works, it would cause pride and boasting, like that of the Pharisees that went up to the temple to pray, and related to God his good deeds.

If salvation were of works, it would be a matter of law, legal; the works would have to be perfect, which would cut off grace, as Paul said:—

Rom. 4:4-6. "Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works."

But if salvation were by works, what sinner could be saved from his sins? For the works must be perfect, if we are to be saved by them: "for whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (James 2:10). And what sinner desires to wait till he is perfect? not failing in one point; in thought, word, or deed; either in sins of omission, or commission?

If a citizen obeys all laws but stealing, he goes to prison for stealing. If he had been thoroughly honest in all his conduct till sixty years of age, and then were to commit one act of burglary, he would be condemned as a criminal.

So of all law of justification by works. If "one owes $10,000, and pays all but one dollar," the debt is not paid. Works are like a chain; breaking one link, breaks the chain.

But salvation by faith makes it all of grace, "grace to pardon all my sins;" and the penitent cries, "Here, Lord, I give myself away, 'tis all that I can do;" and he is accepted in the Beloved, because his faith shows the disposition of his heart, mind and spirit.

Remission, pardon, or justification by baptism or other works is a dangerous theory; because, with all our good works (Luke 17:10), we are yet "unprofitable servants;" because, there is not one that sinneth not; because, no true man offers his works to God, when asking for mercy; because, the good we do being nothing more than our duty, cannot atone for our omissions and transgressions.

The danger of trusting in baptism, or other work, for salvation, or remission, is plain from the following words of Paul:—

Gal. 3:9-11. "So then they that are of faith are blessed with the faithful Abraham. For as many as are of the works of the law are under a curse: for it is written, Cursed is every one that continueth not in all things that are written in the book of the law, to do them. Now that no man is justified by the law before God, is evident: for, The righteous shall live by faith."

The law of God demands that all his creatures, on pain of final death, should obey his law of perfect righteousness. But men coming short of this, the gospel offers mercy and salvation to all who repent of sin, desiring to live a holy life, and put their trust, their faith, no longer in themselves, but in Christ

for salvation. And this faith may be exercised instantly. The great obstruction to it is sin; which *must* be repented of, or the sinner will not put his trust in Christ.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Jesus meant that when he said it; and to contradict him is rebellion.

Thus the true gospel of the Lord Jesus Christ is full and free. It begins in the heart of the best Being of the universe, reaches down to the most degraded sinner and touches his heart, banishing his woes and guilt, purifying him by faith. The most friendless, homeless, wanderer on the parched desert of sin, in the multitude or in solitude, may find a home, a Friend, and the water of life for his thirsty heart. Christ's gospel reaches all woes, it reaches the greatest difficulties, and it reaches to the mightiest distances. It is as broad as earth's remotest bound, and always wipes away the tears of sorrow for sin, and makes the angels rejoice over "one sinner that repenteth." The gospel is a light in the valley of humiliation, through which the sinner must march, and it is a light in the valley and shadow of death, to compensate him in part for the tears he shed when turning from sin.

Yes; the pardon of God is not limited by the convenience of a priesthood, nor the difficulties of a ceremony for which a preacher may not be prepared. Christianity surely is a religion fully as gracious to the penitent as the Jewish; and a

thousand years before Christ came into the world old David said,

> "For thou, Lord, art good, and ready to forgive, and abundant in lovingkindness unto all them that call upon thee" (Ps. 86:5).

Although he was a Jew, David did not have to wait for some ceremony: for his God was "good, and ready to forgive." And the God of the Christian is equally "ready," even sending servants to say, "Come, for all things are now ready." And Jesus says, "I came that they may have life, and may have abundantly." That is the teaching of God's word always. "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely."

CAMPBELLISM LEADS TO THE ADOPTION OF SUBSIDIARY ERRORS

One is,

That the kingdom of heaven was not open till Pentecost.

We have already shown the incorrectness of this position, and in other wording will show it again; but the error is a necessity of Campbellism, to get rid of the example and teachings of Jesus during his visible ministry.

Campbell words his doctrine as follows:—

"Peter, to whom was (sic) committed the keys of the kingdom of heaven, opened the kingdom to the Jews on Pentecost" (Christian Baptist, pp. 421-422).

Because Jesus said to Peter (Mat. 16:19) "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven," Campbell argues that Peter opened the gates of the kingdom of heaven at Pentecost:—

1. Although at Pentecost Peter said nothing about any closed kingdom;

2. Although at Pentecost Peter said nothing about any keys;

3. Although at Pentecost Peter himself did not yet fully understand the Christian religion, and God later gave him more instruction (Acts 10:9-16, 28-43; 11:1-18);

4. And although Campbell dare make no greater claim than that "Peter opened the kingdom *to the Jews*" on the day of Pentecost.

Then why should Campbell everlastingly quote Acts 2:38, spoken by Peter on the day of Pentecost, to us Gentiles, as revealing the way for *us* to get into the kingdom; when Peter had not yet spoken to Gentiles at all, and did not yet know that Gentiles were to enter the kingdom.

And notice the force of this:—

As soon as Peter got his own eyes open about the Gentiles, from the lesson that God gave him by the great sheet let down from heaven (Acts 10:11), if he did any "opening of the kingdom" to the Gentiles, it was in the following language:—

> That through Jesus' "name every one that believeth on him shall receive remission of sins" (Acts 10:43).

If Peter ever "opened" the kingdom of heaven it was in that saying, at the close of his *first sermon to Gentiles.* That sermon did not put "baptism across the door." It did not put the kingdom of heaven on an island. That sermon threw the door wide open to "every" believer. Observe, *every* believer. And remember, every convert not a hypocrite *believes before he is baptized.*

That sermon of Peter, his first sermon to Gentiles, in which he "opened the kingdom," if he ever opened it, was not on the day of Pentecost; and on the day of Pentecost Peter had not yet understood the Christian religion; which statement I will fully prove when considering the similar Campbellite error: that the gospel was not preached till Pentecost.

Let no reader understand, or feel, for a moment, that I am not justified in this reflection on Peter: for Jesus himself had great difficulty in keeping Peter straight; and after he rose from the dead he rebuked him; and one time he questioned his love in such a way that "Peter was grieved" about it; and, on the spirit of the very argument I am now making on Peter, we read Paul's words as follows:—

Gal. 2:11-16. "But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he ate with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before them all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews? We being Jews by nature, and not sinners of the Gentiles, yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ."

Then I claim that when Jesus gave Peter the "keys of the kingdom of heaven," it was in no Popish or Campbellite sense; but as he gives the keys to every believing minister of the gospel who openly declares that Jesus is "the Christ, the Son of the living God."

In fact, after the words to Peter on which Campbell relies, Jesus used the following words to his disciples in general:—

Mat. 18:18-19. "Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they

shall ask, it shall be done for them of my Father who is in heaven."

And still later, and after he rose from the dead, he used the strong language to his disciples contained in the following passage:—

John 20:21-23. "Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained."

It is evident that *Peter was only one among the disciples.*

But Campbell also argues in the following language that the kingdom of heaven was not set up till the day of Pentecost:—

"Again, the King himself must be glorified before his authority could be established on earth; for till he received the promise of the Spirit from his Father, and was placed on his throne, the Apostles could not receive it; so that Christ's ascension to heaven, and coronation, were indispensable to the commencement of this Reign of Heaven" (The Christian System, p. 180).

Observe carefully that Campbell argues that till Christ "received the *promise of the Spirit* from his Father, ... the Apostles could not receive it; so that Christ's ascension to heaven, and coronation, were indispensable to the commencement of this Reign of Heaven."

But this denying to Jesus the blessing of the Holy Spirit till some time after he ascended on high casts slime on the record of the following facts:—

1. He was even begotten of the Holy Spirit:—

Mat. 1:18. "Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to

Joseph, before they came together she was found with child of the Holy Spirit."

Mat. 1:20. "An angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit."

Because previous to that time, ...

"The angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God" (Luke 1:35).

2. At his baptism the Holy Spirit descended upon him. And it continued there.

John 1:32-33. "And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit."

Jesus' own language supports this view: for he said,

"If I in the Spirit of God cast out demons, then is the kingdom of God come upon you" (Mat. 12:28).

3. This blessed communion of the Holy Spirit continued with him always; so that after he rose from the dead, and before the day of Pentecost, "He breathed on them, and saith unto them, Receive ye the Holy Spirit" (John 20:22), as we have quoted.

Hence, it is evident that Campbell's argument, as far as it is based on Jesus' lack of the Holy Spirit, is false.

But in every argument in which Campbell tries to establish his doctrine he is disrespectful toward

Jesus, except in rounded periods of high sounding but empty words. He lauds Jesus while discrowning him.

Another subsidiary error of some of Campbell's followers is,—

That Christ was baptized to show the mode.

The cause of the statement of this error by some of the followers of Campbell (though not all) is that all admit that Jesus had no sins to be remitted; and therefore his act in being baptized could not have done in order to obtain the remission of his sins.

But this explanation of Jesus' baptism is not creditable: for there is no record that when Jesus was baptized there was any dispute or uncertainty on that point; and there was no interest whatever in such a question. John was baptizing multitudes; and the mode was plain in every act.

The explanation also contradicts the statement of Jesus: "Thus it becometh us to fulfil all righteousness." He did not indicate that he did it to show the mode. It was to do right.

Another error of Campbellism is,—

That the gospel was not preached till Pentecost.

The motive underlying the teaching of this error is the same as that underlying the keeping of the crown off Jesus' head till Pentecost; which error we have already refuted; its purpose being to get

rid of the books singularly called the "Gospels," if Campbellism be true.

We have already hinted at the sophism used to prove the error; that is, that Jesus had not yet been crucified, and therefore the gospel message of salvation through his blood could not yet be announced.

The doctrine itself Campbell states as follows:

> "Thus we find that when the gospel was announced on Pentecost, and when Peter opened the kingdom of heaven to the Jews, he commanded them to be immersed for the remission of sins. This is quite sufficient, if we had not another word on the subject. I say it is quite sufficient to show that the forgiveness of sins and Christian immersion were, in their first proclamations by the holy apostles inseparably connected together. Peter, to whom was (sic) committed the keys, opened the kingdom of heaven in this manner, and made repentance, or reformation, and immersion equally necessary to forgiveness" (Christian Baptist, pp. 416-417).

The follower of Campbell associates this idea necessarily with the statement that the church of Christ was not established till the day of Pentecost. But this plainly contradicts the opinion of the disciples who were gathered in the upper room at Jerusalem, 120 of them, who prayed and waited for the promised blessing, but did not wait to act as a church: for they elected an apostle to take the place of the traitor, Judas. And this election of Matthias to one of the highest positions of the church was of such an official nature that it is recorded (Acts 1: 26) that he was "numbered with the eleven apostles," officers who had been appointed by the Lord Himself. That action shows that those 120 Christians regarded themselves as a church before the day of Pentecost, if they ever did.

The Campbellite error that the gospel was not preached till Pentecost does not harmonize either with (1) the logic of the history, nor (2) with the statements of Scripture.

1. We have already shown that Christ forgave sins before he was crucified. He did it repeatedly.

It is a fact that his death was announced again and again before it occurred. He himself told the disciples plainly that he would be crucified and rise again. He did this so impressively that they "questioned among themselves what the rising again from the dead should mean" (Mark 9:10). And the very manner of his death he made so plain to them that they understood his solemn figure of speech, when he said that his follower must take up his cross and follow him. He told the incredulous that his great sign would be that of the prophet Jonah, the resurrection. John the Baptist, even in the beginning of Jesus' ministry, said, "Behold, the Lamb of God, that taketh away the sin of the world." What is the logic of the word "Lamb," in such preaching, but the logic of the altar? When Jesus called himself the "Good Shepherd," and said that he gave his life for the sheep, he was telling that he would sacrifice.

The truth is, There was not one valuable doctrine of Christianity in connection with salvation, there was nothing worthy of being called "gospel," or glad tidings, that was not preached before the day of Pentecost. In fact, Jesus was the Savior, not Peter; and the Son of God was even called Jesus (Mat. 1:21), "for it was he that should save his people from their sins."

2. Now let us consider the direct statements of Scripture, proving that the gospel *was* preached before the day of Pentecost:—

Mark 1:1. "The beginning of the gospel of Jesus Christ, the Son of God."

Mark 1:14. "Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God."

Mark 1:15. "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel."

Mat. 4:23. "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom."

Luke 7:22. "The poor have good tidings preached to them" (the words of Jesus).

Luke 16:16. (The words of Jesus) "The law and the prophets were until John: from that time the gospel of the kingdom of God is preached."

Mat. 12:28. (The words of Jesus) "If I by the Spirit of God cast out demons, then is the kingdom of God come upon you."

Hebrews 2:3. "How shall we escape, if we neglect so great a salvation? which at the first having been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will."

How plainly this last passage reveals that the salvation which the apostles preached had *"first"* been spoken through the Lord! And the dignity of Jesus as the "Alpha and the Omega," as the "Author and Perfecter of our faith," is made beautiful in the following language:—

Hebrews 1:1-2. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son."

The writer does not state that "in the end of these days" God had spoken by Peter. And there

is no reference to Pentecost, though the writer speaks of the "end of these days."

In fact, on the day of Pentecost Peter had not yet fully accepted genuine Christianity; and the institutions that he would have established, had God afterward let him alone in his ignorance, would have been merely a Jewish sect, receiving no Gentiles. And the vision of the sheet let down from heaven (Acts 10:11), and the command of God (Acts 10:15), "What God hath cleansed, that call not thou common," caused Peter, on entering the house of Cornelius, to admit his former error; saying, (Acts 10:28), "Ye know that it is an unlawful thing for a man that is a Jew to keep company, or to come unto one of another nation; but God hath showed me that I should not call any man common or unclean." On that day Peter became aware of the exact and full spirit of Christianity, saying (Acts 10:34), "Of a truth I perceive that God is no respecter of persons! but in every nation, he that feareth him and worketh righteousness is accepted with him."

Therefore we insist that Campbell and his followers are wrong. Jesus himself preached the gospel; and every time he spoke, it was with authority. He did not say, Wait for Peter to preach the gospel; but he said, "Come unto me . . . . . learn of me . . . . . and ye shall find rest unto your souls."

Jesus says,—

John 12:48. "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him; the word that I spake, the same shall judge him in the last day."

What a terrible threat against Campbell that last sentence is, for rejecting Christ's sayings; that same word *shall judge him in the last day.* And this agrees with the tremendous impeachment as to moral character uttered by Paul against those consenting not to *Jesus'* words:—

1 Tim. 6:3-5. "If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth."

And concerning the moral bearings of teaching an error that consents not to "the words of our Lord Jesus Christ," I am sure that Peter would agree with Paul: for this is what Peter said in his first sermon to Gentiles:—

Acts 10:36-38. "The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all) . . . . . that saying ye yourselves know, which was published throughout all Judea, beginning from Galilee, after the baptism which John preached."

This language of Peter was in his first gospel sermon to Gentiles. Therefore it is appropriate to us. He declares the "beginning was after the baptism which John preached." He did not connect it with Pentecost. It was, "beginning from Galilee."

"Therefore," let us join with Peter, Luke, Mark, Paul, Matthew, John and every Bible writer and preacher,

"Therefore, let us also, seeing we are compassed about with so great a cloud of witnesses . . . . . look unto Jesus the author and perfecter of our faith."

Now let us turn to another secondary error of Campbellism:—

That the sinner should not pray.

This doctrine seems so horrid, in view of Jesus' teaching about the publican, who went up with the Pharisee to the temple to pray, that I am amazed at the following words of Alexander Campbell:—

"Hence in the moral fitness of things in the evangelical economy, baptism or immersion is made the first act of a Christian's life, or rather the regenerating act itself; in which the person is properly born again—'born of water and spirit'—without which into the kingdom of Jesus he cannot enter. No prayers, songs of praise, no acts of devotion in the new economy, are enjoined on the *unbaptized*" (Christian Baptist, ed. 1835, p. 439).

"The Apostles, in all their speeches and replies to interrogatories, never commanded an inquirer to pray, read, or sing, *as preliminary to his coming; but always commanded and proclaimed immersion as the first duty, or the first thing to be done, after a belief of testimony.* Hence, neither praying, singing, reading, repenting, sorrowing, resolving, nor waiting to be better, was the converting act. Immersion *alone* was the act of turning to God" (The Christian System, p. 223. The italics are Campbell's).

But to teach such doctrine, to argue that the sinner's prayer will not be heard by the Lord, or to discourage the sinner from praying because he has not been immersed, indicates a rebellious spirit toward the King. The right of petition is respected even among men; how much more in the kingdom of God. Why should a preacher interpose his priestly form or his cold logic between the sinner and the Lord? I will tell you the fear of Campbellism:—

If some sinner, before baptism, were to pray to the Lord, receive answer to prayer, and enjoy what many call "the blessing," the assurance of sins forgiven, his gratitude would flow out to the King

himself; and his love would be given, neither to Peter nor Campbell, nor to some later preacher, but to Jesus.

But to discourage the sinner from prayer to the King is rebellion. . . . . How ridiculous the theory makes the following instruction of Jesus himself, after he had given the Lord's prayer, in which he had told men to ask for forgiveness:—

> Luke 11:9-10, 13. "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. . . . . If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."

Now consider how this theory of Campbell might operate:—

Here goes a sinner toward the water of his appointed baptism. He has never sung praises to God, except for hire, or as a matter of entertainment. He has never rejoiced in redeeming love. He has never performed an "act of devotion." In fact, he has never kneeled in prayer, or asked for the forgiveness of sin. He has not the Spirit of God in his heart, or any special sorrow for sin. He has only a theory in his head that Jesus is the Son of God, which he has reasoned out from evidence, and a determination to reform his life. . . . . And if a passer should ask him if he was going to the bank, he might simply answer, I am on my way to the bank of immersion, to get the remission of my sins and the Holy Ghost. I intend to be immersed. Then I will be a Christian: for Campbell says, "immersion is the first act of a Christian's

life, the regenerating act itself." But if I sin after that, I will not have to be baptized any more; I will *pray* for forgiveness. Now, by immersion I will be in Christ. The first time I seek remission it is not necessary to pray; that is not enjoined on me until after I am immersed. I always did dislike the idea of praying; it makes a man seem dependent; and I will put off praying as long as I can. And now I am going to get into the kingdom of God without prayer. I wish that the New Testament taught that a fellow could have his sins remitted after he is in the kingdom as easily as before; that is, by baptism. Then I would not have to pray, to be "instant in prayer," to "continue steadfastly in prayer," to pray, to plead, and to wait like a child for an answer. I could myself appoint the time to have my new sins remitted, by arranging with the preacher for the date. And I would just go to the water when I felt in danger. . . . . Thus the sinner might parade to the water, were the spirit of Campbell's doctrine correct.

But from his own philosophy Campbell made a tactical error in not teaching the re-baptism of professors of religion for sins committed after the first immersion; basing his doctrine on the form of the Greek word for baptize, and on such Scripture as the following:—

Rev. 2:5. "Remember therefore from whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent."

This would have made the whole progress of the reformed man a passage through baths, "of water,"

"washing away his sins;" continued baptismal regenerations.

Now notice a few Bible examples (1) and a few Bible precepts (2):—

1. There was Cornelius the centurion, to whom an angel appeared before he was baptized, and said,—

"Thy prayers and thine alms are gone up for a memorial before God" (Acts 10:4).

These words show that God had heard his prayers, whether he had forgiven him or not.

There was Saul (Paul), to whom the Lord sent Ananias, saying,—

"And the Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of one Judas, for one named Saul, a man of Tarsus: for behold, he prayeth" (Acts 9:11).

2. Now read the Bible teachings:—

Acts 2:21. "Whosoever shall call on the name of the Lord shall be saved."

Romans 10:12. "For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him."

Take another secondary error of Campbellism:—

That the New Testament was a will, and not in force till Jesus died.

One very prominent follower of Campbell worded the doctrine as follows:—

"Moreover, if there is a *new* testament, and, as Paul says, a testament is only of force after the testator's death (Heb. 9:16, 17), it is evident that you must not only come away from the Old Testament, but from the four Gospels

likewise, before you can learn what there is for you in this will. It was not of force until after Jesus died, and rose again; and it passed into the hands of his executors, the twelve apostles, and was by them opened and announced" (Isaac Errett, "First Principles," p. 4).

This error is pressed on us to make us believe that all the examples and precepts concerning forgiveness mentioned in Matthew, Mark, Luke and John are of no value as instruction to us concerning the remission of sins, much less, example, or authority; the Campbellite claiming that the new *will,* or *testament,* (by which we must understand the book commonly called the New Testament), was not in force till Jesus, the testator, was dead; that the New Testament was a will, or testament, in the sense of a document disposing of an estate, not in force till the person making it was dead.

Alexander Campbell himself uses the following language:—

"No man could now be pardoned as Abel was—as Enoch was—as David was—as the thief upon the cross was. These all lived before the *second* will of God was declared" (The Christian System, p. 256). (The italics are Campbell's).

Another follower of Campbell words the doctrine as follows:—

"Jesus could forgive sins any way he pleased while he was upon the earth, but now we can only be saved by the provisions of the will. . . . . If we are to receive riches through Christ's will, it becomes at once an instrument of great interest to us. A human will bequeathing a few thousand dollars would receive the closest attention and challenge the greatest interest. The prospective heirs would all be on hand to hear every word read. They would listen with eagerness to every word and syllable and catch every shade of meaning. There is a wonderful parallel between a human will and the divine will. Paul says in his letter to the Hebrews that where there is a

testament, there is also the death of the testator. In other words, a will never goes into effect until after the death of the maker" (W. T. Brooks, in Christian Standard, Dec. 11, 1909, p. 2147).

This error disregards the fact that Jesus himself did not write a word of the New Testament (as far as writing is concerned); that not a word of it was written during his earthly life, and that every word of it was written after he ascended on high. Therefore, if his death would have put the book of Acts and the epistles in force, it would have put the Gospels in force also. Therefore, the theory of will (testament) applies to the whole, if it applies to any part. If the Gospels were not in force, the remainder was not in force.

But the will (testament) error seems to harmonize with the before mentioned theories that the gospel was not preached, nor the kingdom set up, till the day of Pentecost; which we have already refuted, *unless this theory* sustains them. And as to this theory, the follower of Campbell naturally, and possibly innocently, quotes the following Scripture, according to the American Version:—

Heb. 9:16-17. "For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there hath been death: for it does never avail while he that made it liveth."

The King James Version makes the doctrine fully as strong.

It seems to teach that the new will, or new testament, could not be in force till Jesus was dead, (if Jesus was the person who made it).

That such a translation is absurd, will appear plainly when we remember that Jesus rose from the

dead. That surely would have put him into possession of his estate again, as a matter of right, on the third day. Surely Christian people ought to be the last ones to argue Jesus out of control of his property or kingdom. They should unhesitatingly yield full authority to him, in heaven or on earth; and all that he had commanded should be in force, whether he be called "dead" or alive.

But the translators took an undue liberty with the Bible in Hebrews 9:16, 17, in translating several words: *βέβαιος (bebaios), ἰσχύω (ischuo)* and *διαθήκη (diatheke.)* In the case of the last of these words, *διαθήκη*, they took an exceedingly improper liberty, in translating it by the word *testament;* because it does not mean that, and it cannot mean that. And the American translators seem to have known that fact: for in the immediately preceding connection they have correctly translated it *covenant,* and in the immediately following connection they have correctly translated it *covenant.*

The word *διαθήκη* occurs in the Greek New Testament 33 times. In the King James Version, whose translators do not seem to have understood the word, it is translated 20 times by the English word *covenant,* and 13 times by the English word *testament.* There is no case where the word *covenant* (arrangement, or agreement) would not make sense; that being the nearest English word to the true meaning of the Greek.

But the point of most disagreeable significance concerning the translators of the American Version is that they rendered the Greek word *διαθήκη* in every place where it occurs in the New Testament,

by the English word *covenant,* except in this one place; Heb. 9:16-17.

Why they turned away from the true meaning, *covenant,* to use the word *testament,* I do not take space to explain. But the word διαθήκη does not mean *will* (testament).

To make this plain, the reader may take the following passages, where διαθήκη occurs in the Greek, and insert the word *will,* or *testament,* in its place, and see the result, as to good sense:—

Acts 3:25. "Ye are the sons of the prophets, and of the will (or testament) which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed."

Acts 7:8. "And he gave him the will (or testament) of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day."

Rom. 9:4. "Who are Israelites; whose is the adoption, and the glory, and the will (or testament)."

Gal. 4:24. "Which things contain an allegory: for these women are two wills (or testaments)."

Heb. 8:10. "For this is the will (or testament) that I will make with the house of Israel after those days, saith the Lord," etc.

Heb. 9:3-4. "And after the second veil, the tabernacle which is called the Holy of holies; having a golden altar of incense, and the ark of the will (or testament) overlaid round about with gold, wherein was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the will (or testament)."

Rev. 11:19. "And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his will (or testament)."

In none of these passages should it look as if God was dead, and had made his will (or testament) before he died. The writers do not mean that.

The great commentator, Stuart, objects to the word covenant, on the ground that the Greek word

νεκρὸς *(nekros)* of the text refers to dead *men* exclusively. While this is true in Homer and some other poets, it is not true as to all authors. For I have found the following passages in the Bible itself, where νεκρὸς does *not* refer to dead men. And you may observe that two of them are in Hebrews:—

Heb. 6:1. "Not laying again a foundation of repentance from dead *(nekron)* works, and of faith toward God."

Heb. 9:14. "Purge your conscience from dead *(nekron)* works to serve the living God."

Rom. 7:8. "For apart from the law sin is (as) dead *(nekra)*."

James 2:17. "Even so faith, if it hath not works, is dead *(nekras)*."

James 2:20. "Faith without works is dead *(nekra)*."

James 2:26. "For as the body without the spirit is dead *(nekron)*, so faith without works is dead *(nekra)*."

The reader easily sees that in the foregoing passages the Greek adjective νεκρὸς refers to *works, sin, faith,* and the *human body.*

And there are several Greek words signifying *victims,* or *lambs,* with which the word νεκροῖς *(nekrois),* the form in which it is used in Hebrews 9:17, may agree in gender, number and case; so that Stuart's objection must be dismissed, notwithstanding his learning.

In the American Version, the word διαθήκη being always translated *covenant* except in this place (Heb. 9:16-17), we have the right to use the word *covenant* here, if it harmonizes with the other Scriptures and good sense. Now turn to the following:—

Acts 3:25. "Ye are the sons of the prophets, and of the covenant *(diatheke)* which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed."

It is evident that the διαθήκη refers in this place to the covenant that God made with Abraham and the fathers. We turn to the Old Testament, and find the Hebrew word for it, *berith.* It occurs in the Old Testament frequently; and on it the *covenant* idea (or *testament* idea, whichever it be) of the New Testament is based. It is translated *covenant* 248 times; *league* 17 times; *confederate* 1 time; and *confederacy* 1 time.

It is then evident that *covenant* is the idea in Hebrews 9:16-17. God never made his will, in the sense of a testament.

And this is certain: God made a covenant with Noah, and it was not necessary for either one of them to die, for it to be in force. He made a covenant with Abraham, with Isaac, with Jacob, with Moses and the children of Israel; and every covenant was in force before the parties to it died.

If the Old Testament had not been in force till God was dead, the children of Israel would have been free from the law for a long time. But everything uttered by Jehovah, or Jesus, was and is immediately of authority.

Our readers know that the Septuagint, the translation of the Old Testament from the Hebrew into the Greek by the seventy-two Jewish scholars, was honored in the time of the New Testament writers, and was much quoted. Therefore the Septuagint use of the word διαθήκη may be respected as a guide to its real meaning. In that version I have examined the books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy, (the books

that speak most frequently of the covenants that God made with Noah, Abraham, Isaac, Jacob, Moses and the children of Israel, and the ark of the covenant, and the tables of the covenant); and I find the word διαθήκη used 84 times. In the American Version it is translated *covenant* 76 times; and in not one of the eight other cases is it translated by an English word signifying *will,* or *testament.* And I find nothing to weaken the position that the word in Scripture use never means *will* (in the sense of *testament),* or *testament* (in the sense of *will,* or document disposing of an estate).

How culpable then were the translators, who rendered Heb. 9:16-17 in such a way as to imply that Jesus' commands were not authoritative till after his death; that he had no authority when choosing his apostles, when cursing a barren fig tree, when compelling the fish of Galilee's waters to provide him and Peter tribute money, or when directing Peter to follow him.

The absurdity of the King James translation of Hebrews 9:16-17 was recognized by Campbell himself, and he rendered the passage into the following difficult English:—

"Now where there is such an institution, the death of the instituted (sacrifice) must necessarily intervene: for since (the) institution is ratified over the dead, it has no force while the instituted (sacrifice) lives."

The great Macknight translates into the following difficult words:—

"For where a covenant, there is a necessity that the death of the appointed sacrifices be brought in. For a

covenant is firm over dead sacrifices, seeing it never hath force whilst the appointed sacrifice liveth."

It is now evident that the New Testament is not a testament in the sense of a will. It is what is most nearly expressed by the word *covenant.* And the writer of Hebrews meant that a *covenant* was made *(βέβαιος) firm, sure, steadfast,* by the dead; that is, by victims, or sacrifices; not that it was *put in force.* That phrase is too strong to express the true Greek meaning. And what the apostle meant by the death of the appointed victim in *this* case was, that the New Covenant would not have *(ἰσχύω) prevailed,* unless the appointed victim, Jesus, had died. It is what Jesus referred to in establishing the communion ("the new covenant in my blood"). *That* covenant was made to *prevail* by the death of Jesus.

That the word in Hebrews 9:16-17 *(ἰσχύω)* translated "avail," might have been translated *(ἰσχύω) prevail* (in harmony with its natural meaning) will appear from the following passages where it is so translated:—

Rev. 12:8. "And they prevailed not, neither was their place found any more in heaven."

Acts 19:16. "And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded."

Acts 19:20. "So mightily grew the word of the Lord and prevailed."

All can see that Heb. 9:16-17 is no help to Campbellism. It does *not* teach that the New Testament is a will, nor that its principles would be instructive, or authoritative, only while Jesus,

or God, was dead (depending on which of them made the so-called *will,* or *testament).*

Every covenant of God is of authority as soon as offered; although the new covenant was not expected to *prevail,* except through the death of the victim, Jesus. For the same writer said (Hebrews 7:22) "By so much also hath Jesus become the surety of a better covenant." And the blood of Jesus makes the gospel sure, and the new covenant *to prevail.*

Let us repeat the Bible doctrine in a little different way:—

The old covenant (that of the book commonly called the Old Testament) was given by God. In that covenant God appointed the victims; whether oxen, turtle doves, young pigeons, sheep, kids, or lambs. That covenant was of authority ("in force") as soon as Moses, the servant of God, proclaimed it. And it was because the Jew admitted its being authoritative ("in force"), although a covenant, that he obeyed it, and brought the lamb "without blemish," of "a year old," as a victim for the sacrifice. And this victim made the covenant *firm,* being accepted by the Jew. But if the Jew had not brought the victim, although the covenant was authoritative ("in force"), it would not have been sure, or firm; the rebellious Jew setting at naught the covenant of God, it would not have prevailed, or been *mighty,* as Heb. 9:17 *literally* has it.

Similar principles govern in the new covenant (that of the book commonly called the New Testament). It was of authority ("in force") as soon as announced by Jesus, the Son of God. But in

the new covenant there is a better surety than the lamb or kid of a Jewish flock. It is the victim furnished by God himself, "the Lamb of God, that taketh away the sin of the world." And the new covenant is made firm for the penitent sinner by belief in the crucified Christ as his Savior; and his sins are washed away in that precious blood by faith. But if the sinner now rejects the covenant commanded by God, his sinful rejection does not annul the covenant at all, nor take away its moral force, or authority; the sinner is simply disobedient, and in his case the covenant does not prevail, is not strong.

Now translate roughly, but truly:—

For where a covenant is, it is needful that the death of the covenanted victim be brought. For a covenant is firm over dead (victims). Since it never is mighty when the covenanted (victim) liveth.

It is not the death of Jesus which makes the gospel authoritative, but makes it prevail. I wonder how much of this was dimly foreseen by the prophet when predicting the coming of the Christ:—

Dan. 9:27. "And he shall make a firm covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease."

Knowing the prevailing influence of the cross, when Paul went to Corinth, he "determined to know nothing among them save Jesus Christ and him crucified" (1 Cor. 2:2).

Another subsidiary error of Campbellism is,

That Christ's words are of no authority concerning the matter of the remission of sins; but are of

value in questions of ethics, or subjects interesting to persons already in the kingdom of heaven: because Jesus' words were spoken before the day of Pentecost.

We have already refuted this doctrine, and state it here chiefly to set it before our readers in the list of errors that treasonable king of errors, baptismal regeneration, marshals in his disloyal crew.

Everybody can easily see that Campbell taught a doctrine not as loyal to our Savior, as that of John the Baptist, who said,

"He that cometh from heaven is above all. . . . . For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand" (John 3:31-35).

But Campbell would object: he would accept those worshipful words of the loyal John no more than those of Jesus himself; and we are compelled to give other proof, something written after the day of Pentecost. Paul says,—

"He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:18).

And it was with such a feeling, disposition and consciousness that Jesus had come into the world; and all along he taught and commanded with *authority;* and never did he hint that he would ever surrender it to Peter, or Campbell, or any other creature. And the record of one of his sermons closes with this claim by himself, for himself:—

"Every one therefore that heareth these words of mine, and doeth them, shall be likened to a wise man, who built his house upon the rock. . . . . And every one that heareth these words of mine, and doeth them not, shall be

likened unto a foolish man, who built his house upon the sand. . . . . And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teachings: for he taught them as one having authority" (Mat. 7:24-29).

Jesus did not say, Whosoever heareth these sayings of mine *until the day of Pentecost,* and doeth them, shall be likened unto a wise man. And there is no hint anywhere in all the Bible that Jesus has ever yet surrendered his authority, or shall surrender it, until "the end" when

"He hath put all enemies under his feet" (1 Cor. 15:25).

Another subsidiary error of Campbellism is,

That the communion should be celebrated every Sunday.

Campbell's language in some of his many utterances follows:

"The nature and design of the breaking of bread are such as to make it an essential part of Christian worship in Christian assemblies" (Christian Baptist, p. 188).

"The primitive disciples did, in all their meetings on the first day of the week, attend on the breaking of bread as an essential part of the worship due their Lord, we are fully persuaded" (Christian Baptist, p. 174).

"The disciples are to break bread in all their meetings for worship" (Christian Baptist, p. 175).

"The New Testament teaches that every time they met in honor of the resurrection of the Prince of Life, or, when they assembled in one place, it was a principal part of their entertainment, in his liberal house, to eat and drink with him. He keeps no dry lodgings for the saints,—no empty house for his friends. He never bade his house assemble but to eat and drink with him" (Christian Baptist, p. 175).

"In the Lord's house there is the Lord's table, as part of the furniture, it must always be there, unless it can be shown that only some occasions require its presence, and others its absence" (The Christian System, p. 325).

"1st. That it was an established custom or rule for the disciples to meet on the first day of the week. 2d. That the primary object of their meeting was to break the loaf" (The Christian System, p. 333).

"We act under the influence of apostolic teaching and precedent when we meet every Lord's day for the breaking of the loaf" (The Christian System, p. 336).

"No argument can be adduced from the New Testament of any Christian congregation assembling on the first day of the week unless for the breaking of the loaf. . . . . Christians have no authority, nor are under any obligations, to meet on the Lord's day, from anything which the Apostles said or practiced, unless it be to show forth the Lord's death, and to attend to those means of edification and comfort connected with it" (The Christian System, p. 337).

This error is in harmony with the whole philosophy of Campbellism, which puts its pressure on works and ceremonies.

The Bible basis for this human rule is supposed to be found in the following passage:—

Acts 20:7. "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight."

This passage, however, falls short of giving law for every-Sunday-communion, in the following particulars:—

1. There is no law or commandment whatever in Acts 20:7;

2. There is no *proof* connected with that text that the communion was observed. It may have been the daily feast alluded to in Acts 2:46, usually celebrated in their homes, and supposed to have been a love feast;

3. If it was the feast referred to in Acts 2:46, and that feast was the communion, and is to serve

for an example, then Acts 2:46 would compel its observance *every* day of the week: for Acts 2:46 says, "day by day;"

4. But neither in Acts 2:46, nor in Acts 20:7, is the cup mentioned; which makes it improbable that the communion is referred to: for when Paul speaks (1 Cor. 10:16) of the communion he says, "the cup of blessing which we bless," as well as "the bread which we break;"

5. If it was the communion, its observance at this time, the first day of the week, (instead of the day on which the Lord established it), may have been accidental, because of Paul's intending departure on the morrow;

6. If it be considered as referring to the communion, and be quoted as an example, we call attention to the fact that it does not harmonize with Christ's example. *He did not celebrate* the communion on the day here mentioned;

7. And if it were the communion referred to in Acts 20:27, its celebration on the first day does not differ from the common practice; it is only the law for making it *weekly* that differs from the common practice;

8. And, finally, if the weekly observance be made law, it is rebellious and wrong, violating the following instructions of the Apostle Paul:—

Col. 2:16, 20. "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day." . . . . . "If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances?"

Thus, weekly communion, if made a rule, violates the *Bible* rule, like so many of the principles of Campbellism.

But if we are to disregard Christ's words, "As often as ye eat this bread" (1 Cor. 11:26), which may suggest freedom to us as to the frequency of the communion, we should certainly have respect to the suggestiveness of the circumstances and date of the establishment of the communion. Every one knows that it was in connection with the annual feast, the passover; on a week-day night, and not on a Sunday morning at all. Surely the example of Jesus at Jerusalem is as much to be respected as that of disciples at Troas.

Another minor error of Campbellism is this:—

That there is now no operation of the Holy Spirit, except through the written Scriptures.

Campbell words his doctrine as follows:—

"The age of those gifts has passed away, and now the influence of the Holy Spirit is only felt in and by the word believed" (Christian Baptist, p. 49).

"No light is communicated by the Holy Spirit in regenerating and converting men; which is equivalent to saying, that 'in conversion and sanctification the Spirit of God operates only through the Word of Truth'" (Campbell and Rice Debate, p. 620).

How this contradicts the experience of many a convert brought to Christ by a mother's personal exhortation, or the influence of the Spirit of God given her boy in answer to her secret prayer; the experience of some father touched in his heart by the sight of his child's becoming a Christian!

Campbell describes a modern revival, and says,

"From all this scene of raging enthusiasm, be admonished, my friends, to open your Bibles and hearken to the voice of God, which is the voice of reason. Now God speaks to us only by his word. By his Son, in the New Testament, he has fully revealed himself and his will. This is the only revelation of his Spirit which we are to regard" (Christian Baptist, p. 50).

(But how this last quotation contradicts Campbell's other error, that Jesus' own word is not law, because spoken before Pentecost!)

And how this minor error of Campbellism contradicts the following Scriptures:—

2 Cor. 1:21-22. "Now he that establishes us with you in Christ, and anointed us, is God; who also sealed us, and gave us the earnest of the Spirit in our hearts."

2 Cor. 13:14. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all."

Eph. 2:18. "Through him we both have our access in one Spirit unto the Father."

Rom. 8:16. "The Spirit itself beareth witness with our Spirit, that we are the children of God."

Gal. 4:6. "Because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba."

1 John 4:13. "Hereby we know that we abide in him and he in us, because he hath given us of his Spirit."

Eph. 3:16. "Ye may be strengthened with power through his Spirit in the inner man."

1 John 3:24. "Hereby we know that he abideth in us, by the Spirit which he gave us."

But Campbell's doctrine makes Christianity mere dead works. It destroys the spirituality of living, breeds opposition to the inner life, and leads to enmity toward the Spirit of God so that the following words of Paul apply to it:—

Rom. 8:5-11. "For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the

things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God. But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you."

Not only does the Spirit of God thus dwell in us if we are his, but we are taught in the following words that even our bodies are temples of the Holy Spirit; as Paul wrote to the people of Corinth, who had lately been heathen:—

1 Cor. 6:19. "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God."

And we ought not to be surprised at this, although Campbell teaches us that we are not "to regard" the Spirit: for Jesus refuted Campbellism by telling us that God would give the Spirit to us, although we are "evil," if we would ask him:—

Luke 11:13. "If ye then, being evil, know how to give good gifts unto your children, how much more shall (your) heavenly Father give the Holy Spirit to them that ask him."

And we also know that even in the material creation the Spirit of God, long before a word of the Bible was written, could "move upon the face of the waters" in bringing order out of chaos. And much more can the Spirit of God move upon the heart of a distant, lost prodigal, and help to establish order in the soul, in the place of moral wreckage;

causing poverty and famine to awake the prodigal to his lost condition: for it is undeniable that God uses various instrumentalities, quickening their effectiveness by the warmth of the Holy Spirit, often producing great, even radical changes in the affections, disposition, hearts and lives of men, even where they have no clear views of religious doctrine. In fact, it is not recorded that the Prodigal Son had received any message whatever from his father. And the knowledge he had of the doctrine of love, or conception of his father's forgiving disposition, had become so reversed by sin, that when he started to go back to his father, he only hoped to become as a hired servant.

But the heavenly Father, as Jesus says, will "give the Holy Spirit to them that ask him," even though when asking they are "evil."

But Campbell goes still further than I have so far stated (on this minor error): for he limits the power of the Spirit of God, even for "*moral* influence," to the Word; the following being his outrageous language:—

> "All the converting power of the Holy Spirit is in the Word. All the motives, arguments, and persuasions of the Holy Spirit are found in the record. He uses no other in the work of conversions, or in the work of sanctification. 'Sanctify them through thy truth.' 'The law of the Lord is perfect, converting the soul.' So far as *moral* influence in concerned there is none besides, none beyond this" (Campbell and Rice Debate, p. 644. The italics are Campbell's).

Thus Campbell abolishes all moral influence of the Holy Spirit, except through the Word; the Word translated by men so fallible that Campbell himself published a new translation.

Did he claim that the Word of God as revealed in *that* translation was the only means available for the Spirit of God for the conversion and sanctification of sinners? Or was Campbell's translation the only *"moral* influence" that could be exerted by the Spirit of God? If so, what became of the generations of English speaking people before Campbell was born?

This is a very serious matter: for if the former translations were wrong the Spirit of God had no correct means for *"moral* influence" till Campbell's translation appeared. And if Campbell's translation is wrong, as we have shown, Campbell himself was hindering the operation of the Spirit of God; in one sense "sinning against the Holy Ghost," by making his translation mistakes.

But Campbell argues for this minor error, by quoting from Jesus' prayer to his Father (John 17:17), "Sanctify them in the truth: thy word is truth."

But the very fact that Jesus prayed for the disciples to be sanctified in the truth, although they had the truth and the word in as great fulness and purity as ever given to men, proves uncertainty; that there was something further the Father might bestow; that their sanctification was yet a blessing to be prayed for, and not wholly a result of the Word already revealed. That is, there was something yet within the power of God to bestow, connected with sanctification. Jesus did not pray for new or more arguments to be given the disciples, nor more Word. He evidently prayed the Father, because there was a consecration, or sanctification,

that might be wrought in the hearts of men, in addition to any influence their minds might have received from the Word they had so far so freely enjoyed.

Consequently, Campbell's doctrine that "in conversion and sanctification, the Spirit of God operates *only* through the Word" (Campbell and Rice Debate, p. 611) is false.

Even in Old Testament times the prophets taught a more affectionate and heavenly doctrine than that of Campbell: for the following is what Ezekiel said, when foretelling the blessings God intended for his children:—

Ezekiel 36:26-27. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you."

Also, Campbell's limitation of the activity of the Holy Spirit solely to the written Word is false, not only because it narrows and walls in God's liberty to convert and sanctify (just as Campbell's other error walls in God's liberty to forgive), but because it takes away from the gospel dispensation that glory, as the age of the manifestation of the Spirit's power, which the prophet Joel foretold, as Peter said:—

Acts 2:17-18. "And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams: yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit."

In fact, with reverence toward the Word of God much greater than that of Campbell when he was

sawing off whole books of the Bible, (Matthew, Mark, Luke, John and the whole Old Testament), I claim that it derives some of its power and influence in leading men to repentance and faith from the *accompanying* help of the Spirit, or the *directing* force of the Spirit: for the apostle Paul speaks of it as if it were an *instrument* of the Spirit, when he uses the following language:—

Eph. 6:17. "And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

So far is Campbell's doctrine that "in conversion and sanctification the Spirit operates *only* through the Word," from being true, that without the help of the Spirit, or some other divine aid, the Word itself sometimes may not be properly and fully understood. Notice the following Scriptures, implying such need:—

Ps. 119:18. "Open thou mine eyes, that I may behold wondrous things out of thy law."

1 Cor. 2:14. "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged."

Luke 24:32. "Was not our heart burning within us, while he spake to us in the way, while he opened to us the Scriptures?"

If the two disciples going to Emmaus needed the help of Jesus to understand the Scriptures, possibly others may need more help than their own intellects can give them. Possibly a consciousness of this need impelled Campbell himself to send out a new translation of the Word. . . . . And observe the need even for the apostles that night at Jerusalem, of whom we read the following:—

Luke 24:45. "Then opened he their mind, that they might understand the Scriptures."

If the apostolic company, a body of brainy men, with whom Jesus himself had associated in Galilee, Samaria and Judea, needed again his help, men who were already called and instructed, how dare Campbell say that sinners of our own time, unconverted and depraved, are operated on by the Spirit "only through the Word?"

Seeing that Jesus had told the apostles, his bosom companions for years, that it was necessary for him to send them the Comforter, the Spirit of truth, to bring to their remembrance, after he should depart, the things he had commanded them, does it not verge on profanity toward God for Campbell to maintain that the Holy Spirit now operates on depraved sinners' hearts only through the Word, a Word that Campbell so easily perverted by his translation?

It is plain that if this doctrine of Campbell is true, it is useless for Christians to pray for the conversion of sinners. The only thing to do is to give them more Bible. And all of Campbell's own philosophising, logic, editorials, sermons and debates were wasted. He should only have given more Bible to sinners, as well as other sectarians.

Now asking the reader carefully to discern and decide whether Campbell "speaks only where the Bible speaks, and is silent where the Bible is silent," I here close my discussion of this shocking minor error by quoting three statements of his which evidently debar from the blessings of regeneration all infants, idiots, honest pagans, pious pedo-

baptists, and other persons too destitute, too ignorant, or too stupid (in Campbell's opinion) to understand the testimony of the Word of God:—

"Regeneration being the offspring of the Word of God believed, it is impossible that any one incapable of understanding the fact, of believing the testimony, of exercising faith, of possessing moral feeling, and of corresponding action can be regenerated" (Campbell and Rice Debate, p. 713).

"Infants, idiots, deaf and dumb persons, innocent pagans, wherever they can be found, with all the pious pedobaptists, we commend to the mercy of God" (The Christian System, p. 249).

"Whatever is essential to regeneration in one case is essential in all cases" (Campbell and Rice Debate, p. 712).

Another minor error of Campbell (although his followers do not all obey him in it) is the following:—

That a salaried ministry is incorrect.

The following is Campbell's language:—

"That any man is to be paid at all for preaching, *i. e.*, making sermons and pronouncing them; or that any man is to be hired for a stipulated sum to preach and pray, and expound Scripture, by the day, month, or year, I believe to be a relic of popery" (Christian Baptist, p. 231).

"Every man who receives money for preaching the gospel, or for sermons, by the day, month, or year, is a hireling in the language of truth and soberness—whether he preaches out of his saddlebags, or from the immediate suggestions of the Holy Spirit" (Christian Baptist, p. 233).

This doctrine of Campbell is opposed to that of Paul, as appears from the following Scriptures:—

1 Tim. 5:18. "The laborer is worthy of his hire."

2 Cor. 11:7-8. "Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the

gospel of God for naught? I robbed other churches, taking wages of them that I might minister unto you."

2 Cor. 12:13. "I myself was not a burden to you. Forgive me this wrong."

Campbell's doctrine is also opposed to the instruction of Christ himself, as appears from the following:—

1 Cor. 9:14. "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel."

Luke 10:4-7. "Carry no purse . . . . . for the laborer is worthy of his hire."

It is astonishing in how many points Campbell labored to contradict the gospel.

Another minor error of Campbellism is the following:—

That there is no real call to the ministry.

One of Campbell's many statements on this subject is as follows:—

"When, then, I hear a modern preacher, either with or without his diploma in his pocket saying that he is an ambassador of Christ, sent by God to preach the gospel, moved by the Holy Ghost to take upon him the work of the ministry; I ask him to work a miracle, or afford some divine attestation of his being such a character. If he cannot do this, I mark him down as a knave or an enthusiast; consequently, an imposter, either intentionally or unintentionally" (Christian Baptist, p. 20).

Some other statements of Campbell follow:—

"But some, unable to resist the evidence of the preceding facts and reasons, will exclaim, What! have we no men among us called and sent by God? Stop, my friend. What use have we for such men? Do we need any new message from the skies? No. Divine messages require divine messengers," etc. (Christian Baptist, pp. 20-21).

"In short, there is no *need* to have men among us professing to be 'called and sent by God'" (Christian Baptist, p. 21).

"In the meantime we conclude that one of those means used to exalt the clergy to dominion over the faith, over the consciences, and over the persons of men, by teaching the people to consider them as specially called and moved by the Holy Spirit, and sent to assume the office of ambassadors of Christ, or ministers of the Christian religion, is a scheme unwarranted by God, founded on pride, ignorance, ambition, and impiety; and, as such, ought to be opposed and exposed by all them that love our Lord Jesus Christ in sincerity" (Christian Baptist, p. 21).

"It would be absurd and vain for the person possessing the knowledge of the New Testament, to say that he was moved by the Holy Spirit, or specially called by its operations and sent by God to preach" (Christian Baptist, p. 21).

When the reader considers these statements of Alexander Campbell, he will understand that Campbell himself was not called of God. This will help to prepare the reader for the still more dreadful impeachment of Campbell's doctrine, which I intend to make before closing this book.

Remember:—*According to Campbell himself, he was not called of God.*

But the true minister of Jesus Christ is called, or sent, of God. Without delaying to reason on the need of this, I merely quote some Scriptures, which are as convincing as the tricky reasonings of a man who admits that he was not called to the ministry:—

Romans 10:13-15. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

1 Cor. 1:21. "It was God's good pleasure through the foolishness of the preaching to save them that believe."

2 Cor. 5:20. "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God."

Acts 20:28. "Take heed to yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood."

Eph. 4:11. "And he gave some to be apostles; and some, prophets; some, evangelists; and some, pastors and teachers."

2 Tim. 1:11. "I was appointed a preacher and an apostle, and a teacher."

Col. 4:17. "And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

Luke 10:2. "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (And Mat. 9:37).

Acts 20:24. "The ministry which I received from the Lord Jesus to testify the gospel of the grace of God."

Acts 13:2. "The Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them."

All through the ages, even in Judaism as well as in Christianity, the principle of divine appointment for religious ministration has been admitted by true teachers. And even those who were to minister in the lowly or routine functions of priesthood were designated by God; so that we read the following language in Holy Writ about it, notwithstanding Campbell:—

Heb. 5:4. "And no man taketh the honor to himself, but when he is called of God, even as was Aaron."

Men who assert that no one is called of God admit that they are not called, and should not have our respect: for they try to take honor to themselves; and they *will* teach error.

There are a few minor errors of Campbellism that I do not treat in this list, or discuss at length, because time and space are needed for more important questions; such minor errors being the following, and others like them in spirit:--

That the Old Testament is of no authority;

That women should not preach;

That all that is required in any case to "be saved," is required in every case: a manifest error, for the conditions of men differ, and the word "save" has different meanings. One is to "believe;" another "that endureth to the end, the same shall be saved" (Mat. 24:13); and another was "delivered unto Satan" for a time for the "destruction of the flesh" for the spirit to "be saved in the day of the Lord Jesus" (1 Cor. 5:5).

GREAT SUBSIDIARY ERRORS OF CAMPBELLISM

We now turn to three great subsidiary errors of Campbellism, which have a like effect, in some regards, to that of infidelity itself. One of these is the following:—

That the faith, or belief, of the sinner is the same in kind, or nature, as that of the Christian; differing from it only in degree.

Campbell's wording is as follows:—

"Now be it known to all men, that, so soon as any one is convinced, or knows certainly, that God will forgive sinners all offenses, and accept of them through the mediation of Jesus Christ, upon their submission to the government of the Messiah, then that person has the faith or belief which the gospel proclaims" (Christian Baptist, p. 466).

"Evidence alone produces faith; or testimony is all that is necessary to faith" (Christian Baptist, p. 58).

"No person can help believing when the evidence of truth arrests his attention" (Christian Baptist, p. 58).

"Hence there is not an instance on record in the New Testament of any person inquiring of the Apostles what they meant when they proclaimed 'reformation toward God and faith in the Lord Jesus Christ.' This is a striking proof that their hearers understood the Apostles as using this word in the common acceptation of their times; as denoting *the persuasion of the truth, or the conviction of the certainty,* of what they proclaimed" (Christian Baptist, p. 466).

"When the grand question concerning faith comes to be discussed, there can be only one faith, and that is the belief of history, or the belief of testimony oral or written" (Christian Baptist, p. 512).

In another place, where in the connection of the remark he insinuates that "confidence" is a

"change" or perversion of *faith,* he uses the following language:—

"All the sons of men cannot show that there is any other faith than the belief of facts, either written in the form of history, or orally delivered" (Christian Baptist, p. 529).

In the following sentence he words his doctrine compactly:—

"Faith then is just the belief or persuasion that the gospel is true" (Christian Baptist, p. 466).

This doctrine of Campbell may be so offensive to many of my readers, who realize instantly how it annuls the heart difference between the sinner and the Christian, that you may think I misunderstand Campbell. If so, read the following language of his:—

"Evidence alone produces faith, or is all that is necessary to faith, when speaking of the nature of faith. For faith, however it comes into existence, is no more than the belief of truth; and it is evidence alone that ascertains and demonstrates what is truth" (Christian Baptist, p. 253).

"All controversies about the nature of faith, about the different kinds of modern faith, are either learned or unlearned nonsense, calculated to deceive and bewilder the superstitious multitudes that hang upon the lips of spiritual guides. The only, or grand question with every man is, What is fact, or truth? This ascertained, let there be no inquiries about how a man believes, or whether his faith be of the right kind" (Christian Baptist, p. 58).

"Faith is the simple belief of testimony, or of the truth, and never can be more or less than that" (The Christian System, p. 56).

My reader recognizes immediately that this is the faith of all sinners except skeptics. In a Christian land, who denies that the gospel is true, except infidels?

But this error, reducing faith to a mere mental acceptance of evidence, or argument, leaves it without the warmth that was such a delight to the Savior. It leaves it without that confidence, reaching out beyond the evidence, that makes the child of tender years so precious to its mother, because it trusts her in matters she has never proved, or even stated, to it.

In former years, a great ship was lying at her dock. The hatch was opened through the various decks, down to the dense darkness of the hold far below, and for some cause there was no lantern or other light below the topmost deck. The captain's daughter, a little girl of four or five years, was looking for him, and coming to the edge of the open hatch, looked down into the dense darkness, and called,

"Papa, are you down there?"

A voice came out of the depths, "Jump down here, Mary."

"Is that you, papa?"

Again the voice, "Jump down here, Mary."

"Papa, will you catch me? I cannot see you; it is so dark down there."

"Mary, I tell you to jump down here."

"Papa, tell me that you will catch me; please, papa."

"Mary, do not wait any more; jump down here."

"I am coming, papa; catch me, catch me."

And away she went into the darkness. That is faith. Of course, her father caught her; but he had not promised to; he had never demonstrated that "fact" to her. But her heart contained the

"assurance of things hoped for, a conviction of things not seen" (Heb. 11:1). She had *faith* in her father, although he would not promise to catch her.

Even a stranger in a city, if a good man, walking in darkness on a lonely street, hearing the pattering footsteps of a lost little child, and then discerning its form coming to his side, if he should feel her little hand creeping into his, and her tiny fingers clutching and twining around his larger ones, would recognize her *faith,* would be touched by it, and would be moved to take care of her in the darkness; although he had never given her any "persuasive" evidence. The faith (that is, trust, or confidence) of the child would please him. It is this trust, this faith, this confidence, whatever may cause it, that saves the sinner, changing his nature and laying hold on the heart of God. The faith of the Prodigal Son, following his repentance of sin, was quickly met by his father's forgiveness. And the faith *in,* or trust *in,* Jesus, which secures remission of sins, may be based on information or knowledge which sometimes would not be sufficient in science. It is alluded to in the following passage:—

Heb. 11:1. "Now faith is the substance (ground, or confidence) of things hoped for, the evidence of things not seen" (King James Version).

"Now faith is the assurance (the giving substance to) of things hoped for, a conviction (test) of things not seen" (American Version).

This faith, trust, confidence, usually is *based* on knowledge of certain facts that have come to the sinner, which have convicted him of sin, leading

to his repentance of sin, so that the heavenly element of faith in Christ, trust in God, easily *follows*. The broken, tender heart, in the spiritual darkness reaches out for the heavenly Savior, and is accepted. The sobbing, lost child, feels the mighty hand gently clasping its little fingers, and is saved.

But this faith cannot exist in an unrepentant heart. Although the wandering child may know that Jesus is walking the streets, as long as the child does not repent of sin, he will avoid submission to Jesus, loving his sin, and will turn into dives and resorts where his affections lead him.

Knowledge does not save; demonstration does not save; evidence does not save. These things only open the eyes to see the facts, and the Savior. Even the most scientific "persuasion that the gospel is true" does not save. James *ridicules* that kind of faith in the following language:—

> "Thou believest that God is one; thou doest well: the demons also believe, and shudder" (James 2:19).

Intellectual belief does not save, however intense it may be. There must be the element of trust (faith in, or faith on, believing in, or believing on), to have effect in salvation. And that faith does save. It always saves; it never fails.

Please reserve the Campbellite objection that faith is the first thing in gospel order (which is an error shortly to be refuted), and let us look at some of the promises to faith, by which the reader may see that Campbell's doctrine that "faith is just the belief or persuasion that the gospel is true" is irreconcilable with the word of God:—

John 6:40. "Ever one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day."

John 6:47. "Verily, verily, I say unto you, He that believeth hath eternal life."

John 3:18. "He that believeth on him is not judged."

Eph. 2:8. "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory."

Luke 7:50. "And he said unto the woman, Thy faith hath saved thee; go in peace."

Luke 18:42. "And Jesus said unto him, Receive thy sight: thy faith hath made thee whole."

Acts 14:27. God "had opened a door of faith unto the Gentiles."

Gal. 3:24-25. "So that the law is become our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor."

Eph. 1:12-13. "In Christ: in whom ye also, having heard the word of truth, the gospel of your salvation, ... in whom having also believed, ye were sealed with the Holy Spirit of promise."

Rom. 5:1-2. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had access by faith into this grace wherein we stand."

Acts 13:38-39. "Through this man is proclaimed unto you remission of sins; and by him every one that believeth is justified from all things."

These statements indicate that faith secures the remission of sins; and the faith that is right, the saving faith, must be more than a mere "belief that the gospel is true." Thousands of sinners believe that, but go on in their wickedness. That kind of faith is not the door into the kingdom. That kind of faith does not justify "from all sins."

But true faith does.

But how rebellious toward Jesus is that error that would deprive the Lord of the delight he had when men trusted him; when he would say,—

"Be not faithless, but believing;"

"O thou of little faith, wherefore didst thou doubt?"

"Believest thou that I am able to do this?"

"Be not afraid, only believe;"

"Slow of heart to believe;"

"The Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father;"

"Whosoever liveth and believeth on me shall never die. Believest thou this?"

All the way along the faith that saves, or that is effectual, or that changes the man, or that lays hold on God, is a faith that touches the heart; it is trust, or confidence in, or on, Jesus Christ.

Rom. 10:10. "With the heart man believeth unto righteousness."

It is not a head belief, or a mental persuasion, or acknowledging evidence. Faith reaches the heart, or it is not Christian faith. The faith that does not reach the heart, the sinner's faith, is different in its nature. It is mere information, persuasion, or knowledge.

It is possible that some reader may be puzzled with something of the foregoing presentation, because he has hitherto unconsciously absorbed another secondary error of Campbellism:—

That the gospel order of experience in becoming a Christian is first, faith; second, repentance; and third, baptism.

The following is the language of Alexander Campbell on this subject:—

"In the natural order of the evangelical economy, the items stand thus:—1. Faith; 2. Reformation; 3. Immersion;

4. Remission of sins; 5. Holy Spirit; and 6. Eternal Life" (Christian Baptist, page 486).

"In the evangelical order, faith is the first and capital item" (Christian Baptist, page 466).

"The Apostles arrange the gospel thus:—1st. Faith. 2d. Repentance. 3d. Immersion. 4th. Remission of sins. 5th. The Holy Spirit. And 6th. Eternal Life. But sectarians have broken up the regular arrangement" (Christian Baptist, p. 607).

"Faith or regeneration must be prior—a simultaneous existence is not supposable. With me, faith is first, and repentance, or a change of heart, next in the order of things —in the order of nature and causation" (Campbell and Rice Debate, p. 677).

"Now be it known to all men, that, so soon as any one is convinced, or knows certainly, that God will forgive sinners all offenses, and accept of them through the mediation of Jesus Christ, upon their submission to the government of the Messiah, then that person has the faith or belief which the gospel proclaims; and upon the personal application of that individual for pardon and acceptance, then through immersion into the name of the Lord Jesus, remission of sins is granted" (Christian Baptist, p. 466).

(In this last quotation the reader sees that Campbell omits repentance, substituting for that heart experience an act: "personal application for pardon;" justifying my strictures of Campbellism on this point when discussing Titus 3:5; and also justifying my strictures of what Campbell calls his "guarantee." And the theoretical omission of repentance leads to its practical omission; and unrepentant sinners are baptized, addicted to strife, without sorrow for sin, and loving iniquity.)

But Campbell was wrong as to the order.

This is certain, both from (1) the nature of the matter, and (2) from the Bible statements.

1. As to the nature of the matter, observe that it leaves believers unsaved; which contradicts the Scriptures I have quoted concerning the preceding

error. . . . . Also, that faith is before repentance, is improper in *experience:* for otherwise a man might have faith without repentance; and invariably would, if faith were first. And he might have faith and yet *never* repent. This will be plain, when you recall what I have shown; that Campbell did not know anything about the nature of *Christian* faith.

But the Campbellite argues that a man cannot repent before he *believes* that he is a sinner, before he *believes* that God is angry with sin, and before he *believes* that Jesus Christ is the Savior.

Certainly he must believe those statements. But to argue that a belief of such propositions is *faith,* is error. To *believe* that Columbus discovered America is not faith. To *believe* that Lincoln freed the slaves is not faith. For a defaulter to *believe* that he embezzled money of a corporation is not faith. For a hearer in a congregation to *believe* the statements of the preacher is not faith; even though such statements may lead to repentance, which leads to faith.

For the *belief* that a man has before repentance (in believing something), is not a work of the heart, or affections; that is, not a matter of spiritual life. For God's word is true: that "with the *heart* man believeth unto righteousness." And what a man believes before repentance is intellectual merely; what he believes, or knows, in common with other hearers; or his opinions concerning certain facts. It is not faith; it is persuasion, or opinion, or information, or knowledge. The demons have it "and shudder." The belief which precedes repentance,

which belief the demons have, is a dead thing as to complying with Christ's command to "believe," or any other command. The faith commanded by Christ is that which (Gal. 5:6) "works through love." But the faith which the unrepentant sinner has is not the faith which leads to working. The sinner's faith is more like opinion, or knowledge, or accepting proof mentally.

Repentance is first, because it is impossible to cease sinning before being sorry for sin.

But the Campbellite argues that because it is stated (Heb. 11:6) that "without faith it is impossible to be well-pleasing" (unto God), that faith *must* precede repentance. . . . . But the argument ignores the general bearing of the chapter, where the writer is speaking of the continuing *faith* of a long line of holy ancient heroes, who "all died in faith;" and he had not the least reference to the experience of the sinner, or the remission of his sins. . . . . And the Campbellite contention sets aside not only the general bearing of the chapter, but also the immediate connection of Heb. 11:6, which has reference to Enoch, supposed to have been one of the best men of the earth, who had the testimony that he had walked with God, was well-pleasing unto God, and because of his perfect life was translated that he should not see death. . . . . To pervert the description of the sinless Enoch and liken it to the experience of the sinner in coming to Christ, is illustrative of the generally debauching influence of Campbellite logic.

But if it yet be argued that the saying in Heb. 11:6 is equally appropriate to the unrepentant

sinner and to the worthies of whom Paul was writing, we might also add a number of other graces to the list: for without hope it is impossible to please God; and without love, without prayerfulness, without industry, without courage, without faithfulness, it is impossible to please God; and we would soon attribute to the unrepentant sinner Christian virtues in a fulness that would reduce all analysis of experience to a confusion that would make reasoning impracticable. Let Heb. 11:6 stand in its own connection.

Another Scripture quoted is that of Paul (Rom. 14:23), "Whatsoever is not of faith is sin," where he is speaking of eating meats. . . . . But he is not speaking of the justification of the sinner at all. He is writing about the conduct of the brethren in eating and drinking; and he advises them that if they doubt the correctness of their own conduct in eating meats which will cause a brother to offend, their very doubt is condemnation: "He that doubteth is condemned if he eat, because he eateth not of faith: and whatsoever is not of faith is sin." . . . . . Paul would not teach the absurd doctrine, however, that a man without faith would sin in going to church, or properly behaving himself in the congregation, or in listening honestly to the preaching, simply because he had no faith in its correctness.

2. But the Scriptures can be relied on as having the order of experiences right. And the following are some of the passages suggesting the true order in becoming a Christian. I quote a number, where one or the other, or both, of the

experiences of repentance and faith are mentioned in such a way as to indicate the true order:—

Mark 1:15. "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel."

Acts 20:21. "Testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ."

Seeing that the Bible always has repentance and faith in this order, why do we hear the Campbellite mumbling so much about "speaking where the Bible speaks, and being silent where the Bible is silent?" Why does he prate so much about a "restoration of primitive Christianity" and the "ancient order?" It is evident that he adulterates "primitive Christianity" and reverses "ancient order."

From the two passages quoted above it is evident that the Campbellite theory makes the Bible wording unphilosophical. But must the expressions of Jesus and Paul yield to Campbellite philosophy? Shall we represent Jesus as ignorant of the deep things of his own religion? If Campbell's theory is true, why is there not one passage *somewhere* in the Bible that puts faith before repentance?

But let us go on with the Scripture quotations showing the opinion of the Bible writers concerning the true order of repentance and faith:—

Mat. 21:32. "And ye, when ye saw it, did not even repent yourselves afterward that ye might believe him."

Acts 3:19. "Repent ye therefore, and turn again, that your sins may be blotted out."

Heb. 6:1-2. "Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms, and of laying on of hands," etc.

In that last passage, it would seem that the writer had in view some of the very errors of Campbellism we have been treating. He speaks of the "foundation of repentance," which is correct, in the nature of things. Then follows "faith toward God." That is natural. The reverse order would be unnatural and illogical: for the foundation would have been laid before the sinner had repented. "The foundation" would have been laid in the marshes and quicksands of sin; on what the apostle calls "dead works." That is a rotten piling, and would be a bad support for the building of Christian character, or Christian living.

How *could* the man have proper faith while he had not repented? while his heart was not sorry for his dishonesty? while he did not grieve for his past profanity? while he had no regret for his past adulteries?

How *could* a sinner have faith in God while still unrepentant, "in the gall of bitterness and in the bond of iniquity." Repentance only can soften that bond. The gall of bitterness can be sweetened only by the briny tears of sorrow for sin. In that softened heart, a fallow ground broken up by the plow of repentance, the true faith toward God may germinate and produce life and fruits, one of which may be baptism.

The apostle is right: the *foundation* is "repentance from dead works;" and faith toward God follows.

Repentance begins the preparation of the heart for religious experience; it opens the heart for the

first light from heaven. It clears away the trash, that lies in the way of faith. It is not sorrow alone: for there was Judas. It is not conformity alone: for there was Simon Magus, who was still in the "gall of bitterness and bond of iniquity." It is not a weeping inactivity: for Peter wept bitterly, still later needing instruction from Jesus before feeding the lambs. Repentance is sorrow and confession; sorrow and reparation. It is a state which God mercifully and graciously assists us to cultivate. It is denied to the finally fallen, who have sorrow, but no softening of the heart, no conversion.

True repentance is not procured especially by hope of reward, or remission; nor is it the effect of fear especially. If a sinner repents (in appearance) to avoid punishment, hypocrisy follows.

Repentance comes from a conviction and sense of guilt, which in such a sorrowful state makes sin seem odious and fills the soul with grief. But with true repentance we feel a sense of change, we pray boldly for pardon, and gain a sense of innocence.

Repentance removes angry passions, opens the heart to hope, and lets in faith, which causes good works.

That repentance is the foundation, notice the following additional passages, where repentance is named without the mention of faith, but with other things in such order or emphasis that it is apparent that the speakers or writers never used the Campbell phrasing (faith and repentance), but had the common conception prevailing in Bible times, that repentance was the beginning, or "foundation," of Christian experience:—

Mat. 4:17. "Repent ye; for the kingdom of heaven is at hand."

Mat. 21:29. "Afterward he repented himself, and went."

Luke 24:47. "And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem."

Acts 5:31. "Him did God exalt with his right hand to be a Prince and a Savior, to give repentance to Israel, and remission of sins."

2 Tim. 2:25. "Correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil."

Now why did Campbell contradict the Bible, making faith a mere mental acceptance of evidence, and postponing repentance till after faith? . . . . . Because his doctrine annuls those Christian graces, making salvation not a matter of worthiness, but of commerce; trade. Campbell puts God behind a banker's window, to wait there till the customer comes with his legal tender for the remission of sins; that is, immersion. All that the Lord can do is to ask the question, through the mouth of the preacher, Do you believe that Jesus is the Son of God? The sinner says, I do. That indorses the check, and remission has to be passed over.

That I do not misrepresent Campbell in this unfavorable statement based on the logic of his system, and that he was himself vaguely conscious of its mercenary nature, will be plain to the reader on examining the following language of Campbell himself, where he clothes his system with religious, rather than commercial terms:—

"Man desires, and God promises, an assurance of pardon. If anything ought to be secured, this ought. If any covenant ought to be sealed, this most certainly has

superlative claims. A covenant which involves one's present peace and his eternal destiny, ought to be made sure; solemnized and sealed in the most authoritative, formal, and sensible manner. For this, probably, among other sublime reasons, are we to be baptized into the name of the Father, and of the Son, and of the Holy Spirit" (Campbell and Rice Debate, p. 534).

And why, in this whole negotiation has there been no investigation concerning repentance? Why has there been no anxiety on the part of preacher or convert as to the candidate's sorrow for sin? Why does prayer by, or for, the sinner, supposed to be coming to God, play so insignificant a part in the transaction?

Because the whole business has been business. It has not been a matter of heart religion at all. It has not been a matter of birth of the Spirit. Even the faith has been a mere intellectual agreement that Jesus is the Son of God: a belief of the head, and not of the heart.

And Campbell sets aside the new covenant, the "new covenant," with a brazen effrontery that does not hesitate to annul repentance, substituting *reformation* for it. (See the discussion on Titus 3:5, and the other passages usually quoted by Campbellites).

And this leads us to state another subsidiary error of Campbellism:—

That the repentance commanded in the Bible is correctly represented by the word "reformation."

As Campbell reduces faith to a mere persuasion as to evidence, an intellectual process, he reduces

repentance to mere change of conduct; thus in both these experiences "taking the heart out of them," the warmth, the feeling, the spirituality: for the following is Campbell's own statement of his position on this point, containing his admission that repentance is *"generally* accompanied with sorrow for the past;" which shows conclusively that he did not regard "sorrow" as a necessary element of repentance; sometimes not even *accompanying* repentance; repentance being merely reformation:—

"Repentance denotes a mere change of mind, generally accompanied with sorrow for the past; not necessarily, however, implying a reformation. But the term *reformation* includes not merely a change of mind, but a change of life" (Christian Baptist, p. 466).

And his purpose is also plainly disclosed by the way he translates the Scriptures, (see the discussion on Titus 3:5), putting the word *reform* for the word *repent;* doing away with that most painful of all experiences in coming to Christ: repentance. It does away with "tears;" it abolishes the "fear and trembling" spoken of in the Bible; it annuls anxiety about one's guilt; it points not to God who so "loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish," . . . . . it points not to this God, but points to the water; it cancels prayer for forgiveness; it eliminates the cry of the sinner, "What must I do to be saved?" it stops the mouth of the Prodigal, "Father, I have sinned, I am no more worthy to be called thy son." All the terrible anguish of sorrow for sin, those terrible lashings of conscience for violating right, all that terrible humiliation that can only cry, "God be merciful to

me a sinner," . . . . . all such experiences disappear as if by magic by the suggestion to "reform," vaguely sandwiched in between accepting the doctrine that Jesus is the Son of God and appointing the date for baptism.

It is the same disposition as that disclosed by another school of theologians, the Roman Catholics, who substitute in the Bible the phrase "do penance" for the word "repent" in many places. But I do not believe that the Roman Catholics in actual practice squelch repentance as successfully as the followers of Campbell: for the priest, to whom the penitent makes confession, by the laws of his church is directed to determine the real penitence of the sinner, before granting him absolution. Whereas, the genuine follower of Campbell usually merely asks the simple question, Do you believe that Jesus is the Son of God? The next practical question is determining the time, or date, for baptizing. And there is little investigation concerning penitence. To the candidate, penitence is hardly as important as his laundry bill.

The point of this peculiarity of these theologians is that they both teach remission by works. Their religious philosophy is absolutely identical in the emphasized issue. The Campbellite teaches remission by baptism. The Roman Catholic teaches remission by "doing penance." The sinner in both cases depends on the priest, or preacher. The Roman Catholic is the more candid of the two, however; openly claiming for his priest the office of granting absolution of sins. In the case of the Campbellite, the preacher only assures the sinner

that he cannot receive remission unless immersed; which equally requires the interposition of some man between the penitent and God. But the human mediator is not emphasized. The religious philosophy of both is the same: salvation by works.

But let us now see how they treat the experience of repentance, by the way they substitute something else for repentance in their translations. In order to make this vivid I will first quote the American translation of a given passage, then Alexander Campbell's translation, and then the Roman Catholic (Douay) translation of the same passage:—

(American) Acts 8:22. "Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee."

(Campbell) "Reform, therefore, from this your wickedness; and beg of God, if indeed the thought of your heart may be forgiven you."

(Roman Catholic) "Do penance therefore from this thy wickedness: and pray to God, if perhaps this thought of thy heart may be forgiven thee."

(American) Acts 17:30. "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent."

(Campbell) "For though God overlooked the times of ignorance, he now makes proclamation to all men, everywhere, to reform."

(Roman Catholic) "And God indeed having winked at the times of this ignorance now declareth unto men, that all should everywhere do penance."

(American) Acts 26:20. (Paul) "declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance."

(Campbell) (Paul) "declared, first to them at Damascus, and at Jerusalem, and through all the country of Judea; and then to the Gentiles, that they

should reform, and return to God, performing deeds worthy of reformation."

(Roman Catholic) "But to them first that are at Damascus, and at Jerusalem, and unto all the country of Judea, and to the Gentiles did I preach, that they should do penance, and turn to God, doing work worthy of penance."

(American) Mat. 3:2. "Repent ye; for the kingdom of heaven is at hand."

(Campbell) "Reform, for the Reign of Heaven approaches."

(Roman Catholic) "And saying: Do penance: for the kingdom of heaven is at hand."

(American) Luke 17:3. "Take heed to yourselves: if thy brother sin, rebuke him: and if he repent, forgive him."

(Campbell) "Take heed to yourselves: if your brother trespass against you, rebuke him; and if he reform, forgive him."

(Roman Catholic) "Take heed to yourselves. If thy brother sin against thee, reprove him: and if he do penance, forgive him."

Undoubtedly I might quote many more passages illustrating their resemblances in doing away with repentance, and making salvation of the sinner depend on action, deeds, works. But these are sufficient. (See the discussion on Titus 3:5).

Thus Campbellism rebels, not only against King Jesus, by depriving him of his crown while he was with his earthly subjects; not only does it rebel against the reign of love in God's heart, by taking away from him the privilege of forgiving a sinner outright when he repents and before he can be baptized; not only does it rebel against the Spirit of God by forbidding the washing of regeneration till the preacher can lead the sinner into the water: . . . . but it rebels against the experiences of repentance and faith; and is equally offensive

toward the nature of man and his relation to spiritual religion.

That I am correct in this presentation of Campbellism will appear not only from the logic of the theory, but from the following language of Campbell himself concerning the admission of the sinner into the kingdom (when you remember that he puts repentance *after* faith in his "gospel order") :—

"When any person desired admission into the kingdom, he was only asked what he thought of the king. 'Do you believe in your heart that Jesus of Nazareth is the Messiah, the Lord of all,' was the whole amount of the apostolic requirement. If the candidate for admission replied in the affirmative—if he declared his hearty conviction of this fact—no other interrogation was proposed. They took him on his solemn declaration of this belief, whether Jew or Gentile, without a single demur. He was forthwith naturalized, and formally declared to be a citizen of the kingdom of Messiah. In the act of naturalization which was then performed by means of water, he abjured or renounced spiritual allegiance to any other prince, potentate, pontiff, or prophet, than Jesus the Lord" (Christian Baptist, p. 140).

"We are now speaking of the constitutional admission of citizens into the kingdom of Jesus Christ, and not of anything subsequent thereto. The declaration of the belief of one fact, expressed in one plain proposition, and the one act of naturalization, constituted a free citizen of this kingdom" (Christian Baptist, p. 140).

"There is no Scriptural authority for calling a change of heart, the new birth, or regeneration" (Campbell and Rice Debate, p. 545).

Thus Campbell ignores, or eliminates, repentance, although his theory reduces repentance to reformation. Then he goes on, in the connection of a part of what I have quoted, to ridicule efforts of spiritual Christians, when receiving converts, to determine whether they have experienced a change of heart; his own theory being suited to receiving into membership the unconverted. He has little

interest in conversion. The pressure is on a mental theological proposition and a physical action. But the most convenient word to skip in reformation is conversion. The most convenient word to skip in conversion is repentance. And the most convenient word to skip in repentance is sorrow for sin.

But to argue that repentance is reformation, or a change of conduct, and that baptism is the first act, and yet that repentance precedes baptism, is contradiction.

This doctrine of Campbell thus annuls conversion. It takes the meaning out of such Scriptures as the following:—

Mat. 18:3. "Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."

Ezekiel 36:26. "A new heart also will I give you, and a new spirit will I put within you."

2 Cor. 5:17. "Wherefore if any man is in Christ, (he is) a new creature."

Gal. 6:15. "For neither is circumcision anything, nor uncircumcision, but a new creature."

1 John 4:7. "Every one that loveth is begotten of God."

1 Peter 1:23. "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God."

Let me quote Campbell's doctrine still further, though so different from the foregoing passages:—

"In receiving members or citizens into the kingdom, or in naturalizing foreigners, it appeared in our last essay, that nothing was required of them but an acknowledgment of the word or testimony of the witnesses concerning the King, Jesus of Nazareth. A hearty declaration, or confession with their lips, that they believed in their hearts, that Jesus of Nazareth was the Messiah, the Son of the

living God, the King and Lord of all, qualified them as applicants for naturalization. In the act of immersion into this name, they renounced every other Messiah, Lord, King, or Savior; they put off their former religion, and renounced every religious obligation to any other person or authority, and put on Jesus, as their Lord and King" (Christian Baptist, pp. 158-159).

SPIRITUAL EFFECT OF CAMPBELLISM

It is easily seen that this whole scheme is adapted to forming a sect of professors of religion, of unrepentant sinners, arguing theology, but devoid of the Spirit of God. If it were not for the influence of the Bible where the errors of Campbellism are preached, a sect would have been formed of controversialists, emphasizing immersion in many discourses, more sectarian than Roman Catholics, and less conscientious (except as to religious forms) than non-professors. They would spend their time in winning people from other denominations, who, when won, would be less Christian than before. And pedo-baptists when proselyted would be immersed and immediately feel the "holier than thou" spirit as to their late brethren, regarding them as unsaved. Thus immersion would make them worse, instead of better. Were it not that common honesty hinders such fraud, they would take names that would attract members from other religious bodies, and confuse denominational issues. They would talk of union, and promote division. They would go into a neighborhood where they were unknown, preach on Christian union, on the love of God, and how to destroy sectarianism; professing liberty of thought, for the sake of making proselytes. If it were not for their reverence for the Bible, they would preach on how to "divide the Word of God;" and divide it in such a way that most of it would be of no authority. Were it not for the influence of

the Spirit of God, they would lower the standard of the gospel to a carnal philosophy, and would find some luke-warm church-members, or quarrelsome professors, in the neighborhood, or some non-professors, or some disaffected family willing to be immersed in order to attract attention. Others would be deceived by the quick and easy way to "pardon," and a church would be formed, ready to capture a meeting-house from some congregation disliking controversy, and which would retire in order to avoid strife. Were it not for the Spirit of God, the intruders would break up the churches, if they could not rule them, or establish opposition forts, open heaven only to the immersed, and talk much about a restoration of New Testament Christianity, but which would be a vain sophistry sapping the springs of spirituality, in which their opinions would be quoted as Scripture, and other denominations called Babylon. Like wolves seizing lambs, or hawks seizing doves, they would grasp the property of meek and loving Christians, who would not quarrel. And a great sect of such dogmatic bandits would grow, did not the influence of the Bible operate on human hearts, preventing this disaster, and leading some of those who adopt the theory to shrink (on account of their Christian spirit) from growing and developing in the way the theory naturally points. That the propagation of Campbellism has not resulted in the formation of such a sect, professing to have a Bible position, but really a sectarian denomination, is due solely to the fact that many sinners *did* repent, and that God forgave their sins, notwithstanding the theory they

thought they believed. These doctrines of Campbellism, were it not for the spirit of Jesus, would have made a denomination of ministers who would visit the unimmersed sick with much hesitation, unless there would be prospect of immersing them. It would seal the lips against offering comfort in the dying hour. It would weaken the faith of the ministers in the efficacy of prayer, even their own prayers; and they would come to question even the propriety of praying for the unimmersed.

The doctrines of Campbellism, were it not for ordinary human honesty, would have created a denomination professing to have no creed but the Bible, but deceiving thousands with an arbitrary interpretation, to which ministers, laymen and missionaries must submit. They would have professed to make Christian character their only test of fellowship, again deceiving thousands. In some places they would begin their work by professing that there was no difference between them and some other body, thus to gain access to the churches with a view to splitting them.

Were it not for the truth of the Bible, the influence of the Spirit of God, and the general honesty of those to whom Campbellism is preached, it would cause the formation of a sect of baptized sinners, as much worse than other denominations as those nations of Europe, Italy and Spain, where all the population are "baptized" in order to remission of sin, are worse than other nations, much of the time engaged in cursing each other or the citizens of other nations; like the Pope, shutting the kingdom of heaven against those rejecting his doctrine of the

true process of securing the absolution of sins. For it is not known that baptism ever changed the character of a sinner; and a man vile in heart can easily admit that Jesus is the Son of God, reform, and be baptized in water.

Were it not that men studying the Bible come to love its spirit more than that of Alexander Campbell, by this time (1913) a denomination of fighters would have come into being, with as proud, as pompous, and as dictatorial a spirit as ever marked a pope, not only capable of using severe language against other denominations, but even against each other; and only their sweet Christian spirit would have prevented their using language about each other, which I find referred to and condemned in a religious paper, the *Christian Standard,* of July 1st, 1911; the closing passage of which I quote, as follows:—

"From the above cluster of sweet-spirited Christian protests we have taken the trouble to glean a few descriptive words and expressions which lack nothing in vigor. Our list runs: 'Narrow,' 'bigoted,' 'mock sincerity,' 'hypocritical loyalty,' 'venomousness,' 'stupidity,' 'iniquity so gross,' 'self-appointed dictator,' 'coercing,' 'browbeating,' 'bullying,' 'bludgeoned,' 'bulldoze,' 'captious,' 'reactionary,' 'prince of disrupters, 'demoralizing,' 'destructive,' 'the STANDARD Czar,' 'STANDARD misrepresentations,' 'policy of threats and suspicion,' 'religion for revenue only,' 'tyrannical,' 'half anti and half reactionary,' 'sinister.' Twenty-five of them in all—and a juicy, odoriferous bunch it is. We challenge Bro. Idleman to produce anything comparable to this in quantity or kind from the pages of the STANDARD. We deal with principles, not personalities. Those who most loudly accuse us are themselves the guilty ones. If we wanted a man flogged for fighting, cursed for swearing, or executed for advocating capital punishment, we would turn him over to the Campbell Institute crowd and nominate Bro. Idleman as administrator-in-chief—the culprit would not fail of full punishment" (Christian Standard, July 1, 1911).

The spirit of Campbellism naturally leads to the writing and uttering of such sayings as I have quoted above; just as the spirit of other so-called religions that obscure, or deride, or annul the repentance of the sinner when coming to God. And it is only because the writers and speakers named in that one issue, July 1st, 1911, had not fully become Campbellites, that they did not have the spirit of the words they used: for such sayings are the natural effect of absorbing the philosophy and spirit of Campbellism. Many true followers of Jesus suppose they believe Campbellism, while yet they have none of its spirit. That fact prevents greater disaster to the cause of Christ.

And were it not that the followers of Jesus, of every name and sect, if studying the Bible reverently, yield to the sweet spirit of Christ, such sayings as follow, written by editors trained in Campbellism, and published by the same editors in another issue, on the subject of the long quotations above, would emphatically show the spiritual effect of the doctrine:—

"Now be it known to these brethren beloved, that the 'policy of controversy,' as they term it, is the policy that the Savior himself inaugurated in dealing with the scribes and Pharisees and gainsayers of his day; the policy perpetuated by the apostles, and the policy which has been the inevitable accompaniment of every forward step in human progress. Let us cite them to those controversialists, the Major and the Minor Prophets, and all the great teachers of the world. The readers of the *Standard* have been accustomed to render the highest honor to the champions of the faith, and to hold in special contempt those who, professing to be *soldiers* of the cross, never strike a blow in its behalf."

"Moreover, our readers have not failed to note that those who are loudest in wholesale denunciation of controversy, are members of that lovely guild who are seeking

to carry their ends by secret society methods—helping one another into the most lucrative pastorates and college chairs and editorial seats by close organization among themselves, and spreading their destructive doctrine, while decrying all public exposure of it. The readers know that, through the exposure of Bro. McGarvey and the *Standard*, this crew have been driven, one by one, from points of vantage in our colleges, in our papers, and very largely in our pulpits; and that this good work has been accomplished by the very controversy which they are pleased to denounce as 'unworthy and unchristian.' Those who so denounce it put themselves in sorry company" (Christian Standard, July 22, 1911, p. 1178).

And the following:—

"Those mythical 'missionaries' who were hungering and thirsting for a compromise on baptism in the foreign field—they are strangely slow in putting in appearance, when a manly declaration of their convictions would seem to be imperative. Those fit to serve in the foreign field should have the courage of their convictions. *We* are not ready to believe that our missionaries are of that stripe. We have all along had our suspicions that the quotations in the name of our missionary forces were from 'missionaries' who have *not yet seen the foreign field.* This ominous silence confirms it" (Christian Standard, July 22, 1911, p. 13).

Only Bible study and gaining its spirit have prevented the many words quoted above, and the deeds referred to, from being the natural effect on its victims of Campbellite doctrine.

The reason why there is no denomination in evangelical Protestantism whose whole body is marked by the spirit of the foregoing quotations is, that Christianity does not lead to the doctrines of Campbellism, nor its disposition.

Christ in the judgment day will not say to those on the right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," for ye were immersed. No, indeed; he will not say anything like that. But

to those who have rejected some of his followers from fellowship here, he *may* say, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me" (Mat. 25:40). And he *may* recall to memory the words he spoke when on earth, "He that rejecteth me, and receiveth not my saying, hath one that judgeth him: the word that I spake, the same shall judge him in the last day" (John 12:48). And, as proving to them that his attitude in the judgment day (that he does not make immersion the test of discipleship) is *the same position that he occupied when on earth,* he may further recall to them his words spoken when he was in Judea, "By this shall all men know that ye are my disciples, if ye have love one for another" (John 13:35).

And when the myriads of the immersed and the unimmersed standing on the right hand hear those words of affection, they may burst forth in the well known chorus, "We know that we have passed out of death into life, because we love the brethren" (1 John 3:14): for "Love therefore is the fulfilling of the law" (Romans 13:10).

MINOR INCONSISTENCIES

Beside secondary, but necessary, errors of Campbellism, there are minor inconsistencies, which I do not take time to discuss, but mention two as illustrative:—

That there is a "birth of water," but nothing in our day that can be correctly named a "birth of Spirit;"

That infants may be saved, though not immersed.

Although having argued that unless one be "born of water," (which Campbell erroneously claims to mean *immersed),* he cannot enter the kingdom of God (basing the doctrine on John 3:5), Campbell admits the salvation of infants in the following language:—

"If baptism be connected with the remission of sins, infants require it not; for they have no sins to be remitted" (Christian Baptist, p. 439).

CRUELTY OF CAMPBELLISM

But I must refer, in another form, to the cruelty of Campbellism. For it is worse, as to this feature, than I have yet pointed out in such a way as to attract appropriate attention. Because, according to Campbellism, it is not only necessary to be immersed, if one wishes to have his sins forgiven, or to be saved, but he must be immersed *in order to* the remission of his sins. That is, the purpose, or object, in being immersed, must be remission.

A mistake about the purpose of the ordinance is evidently fatal. The sinner must be immersed *in order to* the remission of his sins. (Was this the peculiarity of his doctrine, that Campbell referred to when he spoke of its "novelty?") The Roman Catholics, although their doctrine damns unbaptized persons, does not damn them because of their lack of knowledge, or of the true purpose, if only they are baptized.

But observe how exclusive the follower of Campbell is. If his doctrine is true, western Europe, for hundreds of years, with its men, women and children, was lost. This is cruel; to turn so many millions into hell simply because they did not know the true mode of baptism, or its true purpose.

An aged Presbyterian missionary, who has preached the gospel for many years in India, and whose self-denial for his fellow men has led him into the hovels of the sick, to take care of the miserable sufferers of the bubonic plague, finally takes the

dread disease himself and dies in a foreign land, and is lost; . . . . because he was not immersed.

An old Baptist missionary, who has preached the gospel to the heathen for a half century, whose love for the Bible, and his love for Jesus, have led him to translate the Word of God into the heathen language, that men might be saved through Jesus Christ, falls sick in the village where he had preached salvation. The natives, whom he had turned from idolatry, and whose hearts he had won, now minister to him in his feebleness and paralysis. He had immersed many of them, he had trained them to read the Bible in their own tongue, and they love him next to their Savior. But his constitution had been undermined by the hardships he had suffered in earlier years, and death comes to him lying helpless among his weeping converts; . . . . and he is lost . . . . because, although he had been immersed, he had not been immersed *in order to* the remission of his sins; but rather to obey his Master. And all his converts are to be lost with him, though they had given up their false gods and trusted in Jesus for salvation, and had obeyed every command of God of which they knew. God has only one plan of salvation, you know, and that, according to Campbell, is immersion in water, *in order to* remission.

What millions on millions the doctrine damns, not because of their characters, but because they made a mistake about baptism, the mode of baptism, or the purpose of baptism!

Wm. Penn made a mistake about baptism. He was a very intelligent man, who loved Jesus and thought he was serving him; at least, in a jail in

England he endured imprisonment for his Christian faith. But notwithstanding his deep love of religion, and his carrying his principles into practice in his treatment of the Indians in Pennsylvania, according to Campbellism he must be lost: for he believed that water-baptism was not commanded to the followers of Christ at all after the apostolic age; but that Jesus would baptize his followers, as John the Baptist predicted, "in the Holy Ghost and in fire."

And there was John Milton, the author of Paradise Lost, whose physical blind eyes could not see the letters of the Bible which his daughters read to him, but whose spiritual sight has helped millions of Christians to look on heavenly visions. How strange he will feel to hear the Savior he loved and worshiped tell him that he lost Paradise because he was not immersed!

And Isaac Watts, whose hymns of praise to the Lord are sung even by the followers of Campbell! With what happiness of heart and faith in Christ he must have written those sweet words,

> "Joy to the world! the Lord is come;
> Let earth receive her King;
> Let every heart prepare him room,
> And heaven and nature sing."

You see, he thought Jesus was King when he came to the earth. And when Watts comes up before Jesus in the day of judgment, how astonished he will be to hear him say, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels," for thou wast not immersed. And as Watts mournfully departs for the regions of the lost,

I imagine he will feel much like withdrawing his words,

"Come, Holy Spirit, heavenly Dove,
With all thy quick'ning powers;
Kindle a flame of sacred love
In these cold hearts of ours.

Look how we grovel here below,
Fond of these earthly toys;
Our souls can neither fly nor go,
To reach eternal joys!

In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.

Father, and shall we ever live
At this poor dying rate?
Our love so faint, so cold to thee,
And thine to us so great?

Come, Holy Spirit, heavenly Dove,
With all thy quick'ning powers;
Come, shed abroad a Savior's love,
And that shall kindle ours."

How Isaac Watts will change his mind about a *Savior's love,* as he goes off to the infernal regions, handcuffed to a burglar or swindler!

And Sir Isaac Newton! What department of Gehenna will the Lord send *him* to, because he did not know that he ought to be immersed in order to the remission of his sins. Newton discovered many of the methods of the operation of God's laws; but he never discovered Campbellism, though he is considered the greatest philosopher of modern times, and is honored also for his writings about portions of the New Testament. And he loved Jesus so devotedly, that when he was engaged in the most absorbing demonstration, or problem of philosophical

investigation, if his hour of prayer arrived, he would push away from him his mathematical tables, his complicated equations, and reverently take his Bible, read his appointed portion, and then humbly kneel in prayer. But he must be lost, because he was not immersed! How sad!

And did you ever hear of Charles Wesley? He was another of those unimmersed Christians who thought he was serving God. And in his ignorance of Christianity he brought many sinners to Jesus without immersing them. He once cried out to Jesus in the great world struggle, saying, "Jesus, lover of my soul, let me to thy bosom fly." But this was in 1740, before Campbell had announced that "no prayers, songs of praise, no acts of devotion in the new economy, are enjoined on the unbaptized" (Christian Baptist, p. 439). . . . . But poor Wesley did not know that; and he cried,

"Plenteous grace with thee is found,
Grace to cover all my sin:
Let the healing streams abound;
Make and keep me pure within.
Thou of life the fountain art,
Freely let me take of thee;
Spring thou up within my heart,
Rise to all eternity."

I wonder what Wesley will think in the judgment day when he finds some angels, under the instruction or influence of Alexander Campbell, placing him on the left hand among the wicked who had not given their lives to Jesus, just because he had not been immersed. I think he will still, notwithstanding Campbell's doctrine and influence,

even though for a moment he may be scared, cry out to Jesus,

"Other refuge have I none;
Hangs my helpless soul on thee:
Leave, oh, leave me not alone!
Still support and comfort me:
All my trust on thee is stayed,
All my help from thee I bring;
Cover my defenseless head"—from these Campbellites—
"With the shadow of thy wing!"

"Wilt thou not regard my call?
Wilt thou not accept my prayer?
Lo! I sink, I faint, I fall—
Lo! on thee I cast my care:
Reach me out thy gracious hand," etc., ...

And then I think that Jesus, looking reproachfully at him for his momentary fear, will stretch forth his hand, as he did to Peter, and save him, saying, "O thou of little faith, wherefore didst thou doubt?"

Did you ever notice with what kind of society Campbell labors to fill the halls of hell?

There was Jesus himself!

Will Campbell go to him some time after the judgment day and advise him to vacate the throne (as he discrowns him here) and ask him to depart from heaven because, although immersed, it was before the day of Pentecost, and therefore his immersion did not count as Christian baptism?

Perhaps Campbell is too modest to do that in the presence of the angels; remembering that in his own case if he had died before the Baptists expelled him, or he had discovered his "novelty" (that immersion is to obtain remission), he might have failed to get into heaven himself. . . . . Yes; Campbell will be too modest to take the crown

off Jesus' head in heaven, though he discrowns him on earth. . . . . Besides heaven is different from earth. . . . . But I imagine, almost, that I see Campbell looking with frowning face toward multitudes and multitudes of little children, who died before they were immersed, of whom Jesus had said, "Suffer the little children to come unto me, and forbid them not: for *of such is the kingdom of heaven.*" And as Campbell sees the thousands and thousands of little children who had got into heaven without immersion, I imagine him going to Jesus with modest advice:—

Lord, thou hast but one plan of salvation; and thou didst say to Nicodemus that *any one* must be *born of water* to enter the kingdom of God. Therefore, for thy consistency, I advise thee to have all the little children yet immersed; have them *born of water.* The Christian system requires consistency. If thou dost not have them immersed, I myself will expound to them the true plan of salvation, and get them to go down to the water of the River of Life, and be immersed properly, as Peter commanded on the day of Pentecost, when he set up thy kingdom.

But Jesus might reply,

I did not say to Nicodemus that any one must be baptized to enter the kingdom of God. I said "born of water and Spirit;" that is, born of flesh and Spirit. I explained to Nicodemus my Hebrew figure immediately. These children have been properly received into heaven, and the angels will take care of them.

But Campbell may argue,

But "born of water" *must* mean baptism. That is the way I always preached it on earth; and I insisted that thou didst have but one plan of salvation. That was ever my "plea." Thy plan of salvation was "gospel in water." And the children *must* be "born of water."

But at this point ten thousand times ten thousand angels round about the throne most in-

consistently interrupt Campbell's logic and instruction to the Lord, by loud praises to Jesus, saying,—

> "Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood of every tribe, and tongue, and people, and nation" (Rev. 5:9).

In vain Campbell tries to check the chorus of praise to Jesus, and at last turns away from those ignorant angels, muttering, "Why do they not say something about baptism?"

In the whole book of Revelation baptism is not mentioned once. But why not, if all who have entered heaven since the day of Pentecost have been baptized; if baptism and remission of sins were "inseparably connected?" Sins are mentioned in the book, salvation, redemption and cleansing, and other things naturally bringing to the Campbellite mind the ordinance of baptism as securing cleansing. Why is not baptism once mentioned? Why is not Peter mentioned as having crowned Jesus? Why is not Pentecost mentioned as the date? The King is often spoken of. . . . . The answer is that the citizens of heaven are not Campbellites enthusiastically, if the writer of the book told the truth in his pictures.

Oh! the cruelty of Campbell's doctrine! See the multitudes whom he turns into hell, if his doctrine is true. What will heaven be with so many millions of good people in hell?

Say I not truthfully that Campbellism is rebellion?

What doctrine could more effectually overturn God's merciful purposes of salvation through Jesus

Christ? It is far more cruel than the most odious shade of Calvinism: for according to *that* doctrine God makes those righteous whom he wishes to save. But Campbellism damns the good.

And the arrogance of the doctrine is seen in the cool indifference with which its advocates disregard its logical result in damning so many good people, by their evasion of that result, when they sometimes say that they do not claim that "baptism is essential to salvation;" notwithstanding that is the whole burden of their preaching, the chief point of it, following the theory of Alexander Campbell himself, who worded his rebellious doctrine in the following language:—

"When the gospel was announced on Pentecost, and when Peter opened the kingdom of heaven to the Jews, he commanded them to be immersed for the remission of sins. This is quite sufficient, if we had not another word on the subject. I say it is quite sufficient to show that the forgiveness of sins and Christian immersion were, in their first proclamations by the holy apostles inseparably connected together. Peter, to whom was (sic) committed the keys, opened the kingdom of heaven in this manner, and made repentance, or reformation, and immersion, equally necessary to forgiveness" (Christian Baptist, p. 416).

Thus the Campbellite, notwithstanding his repudiation of the charge that he shuts the kingdom of heaven against the unimmersed, does so shut the kingdom as far as he is able to do so. He shuts the "kingdom of heaven" against everybody until the day of Pentecost, and against all but the immersed from the day of Pentecost onward forever; making us think of the judgment day, and the words of Jesus about our conduct toward his followers:—

Mat. 25:40. "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, (even) these least, ye did it unto me."

In such a passage, the words, "these least," may not refer to physical stature, but to "faith as a grain of mustard seed," or moral excellence, or spiritual development, or theological correctness. And, no matter what may make a brother little, Jesus identifies himself with the "least" of his brethren; and every one can see that it is dangerous to keep the brethren out of the kingdom: for Jesus will consider that we have that spirit toward him. To argue one of the brethren out of the kingdom, even an unimmersed one, even a little one, is to argue Jesus out; thus meriting the denunciation of Jesus as follows:—

Mat. 23:13. "But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter."

And the Campbellite, with the logic of a pettifogger, prates of the "keys" of the kingdom; he says the keys were committed to Peter; but he allows Peter only to unlock the door wide enough for immersion; thus throwing away the "key of knowledge" that Peter used when he declared that God "cleansed the hearts" of the Gentiles "by faith" (Acts 15:9); the Campbellite, like a lawyer, throws away that "key of knowledge" of the love of God, and merits the denunciation of Jesus as follows:—

Luke 11:52. "Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

Campbell and his followers hinder converts from entering the kingdom, making "repentance and immersion equally necessary to forgiveness."

But when we reproach them with shutting the kingdom behind an immersion-ocean, they whine of speaking only where the Bible speaks, and being silent where the Bible is silent.

But, to repudiate the result of their doctrine, when driven to see it, indicates its morally debauching influence.

And then the horror of it is the greater, because there is not a text in the whole Bible that teaches Campbellism. And even to make a superficial show of proof the Campbellite must exclude the four Gospels. Campbellism directly contradicts many passages of the Bible, and subverts its whole spirit. It howls where the Bible is silent, and noisily contradicts where the Bible speaks.

It is a practical infidelity, adapted to overthrowing loving and spiritual Christianity.

The underlying cause of this conduct of Campbellites is their theology, which lays hold on the Scripture to support and build up that common bent of sinful man, to glorify himself and his deeds, and to escape the humiliation of spiritual change. The sinner likes to earn his salvation, if he condescends to accept it of God. It accords with his vanity, to perform a mechanical act or a physical ceremony. It serves as a kind of receipt to his vain heart, which is closely allied to the flesh, which goes through the form.

CONCLUSION

What is the explanation?

One crisis:—

The enemy of man, in the Garden of Eden, deceived Eve with an artful theory about the forbidden fruit, making it seem to her a good thing to eat; and persuaded her that by eating she would understand things; "that she and her husband would be like gods," comprehending the question of "good and evil," a mysterious puzzle to them hitherto, if they had ever considered it. . . . . Observe, how long ago a tricky quibbler got men interested in a theory that made it important for them to learn how to secure "remission of sins." The history seems to convey the idea that they expected by a mere physical action, the stretching forth the hand to *another* tree and eating, to escape the result of their sin. . . . . How long Adam and Eve had lived in the Paradise without sin the Bible does not reveal. It might have been during the whole stretch of a geologic period. Who knows? Sometimes in those long ages, if they *were* long, before they began to take account of time, it is possible that they often wondered how it would seem to take of the forbidden tree. At last that bold theologian mentioned in the Bible came along and offered a doctrine that had the peculiarity of "novelty," when it was artfully presented by the deceiver; but it led

to the knowledge of sin, and death: for it set aside obedience to the loving instruction of God.

Another crisis:—

When Jesus Christ, the Son of God, came into the world to save it from sin, and confessed to Caiaphas that he was the Son of God, that learned theologian, an expert in the philosophy of *sin,* like the one who had instructed Eve, decided positively that the "seed of the woman" was a sinner, and worthy of condemnation. But his theory, though Jesus was hanged on a "tree," led to the death of thousands and millions of Jews. Thus again obedience to the loving instruction of heaven was set aside, with the result, death.

And we notice the irony of the deception practiced on the Jews by the deceiver, in inducing them to kill Jesus, their Christ, who was the true Son of the Father. On that day in Jerusalem there was a certain traitor, murderer and robber, in prison, whom the Jews asked Pilate to set free. His name was Barabbas. That word means, *son of the father.* The early church writer, Origen, says that Barabbas was also called Jesus. And one version has it that when Pilate appealed to the Jews, he put the question this way:—"Whom will ye that I shall deliver unto you, Jesus Barabbas, or Jesus that is called Christ?"

Observe Satan's irony: making the Jews ask Pilate to set free the *son of the father,* who was a murderer, and to crucify the *Son of the Father,* who

was the Prince of Life. They asked Pilate to set free the *son of the father,* who was a robber, and to crucify the *Son of the Father,* who, "though he was rich, yet for our sakes became poor, that we through his poverty might become rich."

But that has all along been Satan's way of resisting the kingdom of God and its truth. There must always be some sham, if possible, if it be only in words or names; there must be some *counterfeit* of the truth. And Satan has delighted to do this counterfeiting by means of names.

But notwithstanding the shams and counterfeits all the way along, of course God has never been deceived, though in each great struggle many men for a time have been, and have been destroyed by him who was the "father of lies" and a murderer from the beginning.

And God has meant war against deception.

Satan by beguiling Eve robbed the human family of Eden and the tree of life. Possibly he supposed that he captured the woman, to be his servant forever.

But "God said unto the serpent, I will put enmity between thee and the woman, and between thy seed and her seed."

And that enmity has existed from that day to this; and God's prophecy has all along been fulfilled about it. And the war continued; deception being the great weapon of the serpent. The question ruled on by Caiaphas was used to excite man's curiosity, because intertwined with that of "good and evil." Satan used it to nullify the command and Word of God; and again men were led by tricky quibbling

to set aside the loving instruction of heaven, and substitute earthly dogmas, semi-pagan usages, human commandments between God and the Bible. . . . . While doing this, Satan saw that the cross had become a popular sign. It was a "taking" symbol, was destined to capture mankind, and to become the ornament of the world. Therefore *he* took it, and made it the emblem of his counterfeit church, and later instructed his followers to put on it for worship a dead form. . . . . And those whose "eyes were opened," as they claimed, to "discern good and evil," called themselves "catholics," announcing the unity of the church. . . . . And men were taught that remission of sin depended on accepting the interpretation of the Word of God published by those who considered that their "eyes were opened," on confession to a priest, and securing absolution by performing the penance he commanded. And then religious practice became a matter of works: counting beads, crossing with holy water, bowing to images, doing penance. . . . . But the pagan substitute for the religion of Christ led to disaster; and again death was the effect: between sixty million and eighty million through the centuries, dying because of earth-made religion. . . . . God's prophecy was fulfilled; there was war between the seed of woman and "the deceiver of the whole world" (Rev. 12:9).

Another crisis:—

About the beginning of the nineteenth century, in our own land men began to throw off creeds and

human names. They again made conversion and conduct the test of fellowship as in the time of Christ and the apostles. Various denominations and movements became more and more imbued with this tendency. They more and more received one another "as Christ also had received them, to the glory of God." Various denominations set creeds in the background, and some announced the Bible as the only creed, and the union of Christians again began to be in sight: for with Christian conduct, the Bible open, and character-fellowship, what was to hinder Christians from coming gradually, but steadily, together unto the unity prayed for by Jesus.

Then soon again was devised an obstructive counterfeit by a quibbler concerning truth and sin. Campbell professed to discover a "novel" doctrine of salvation; but it was the old humbug of an outward act, based on accepting a certain interpretation of the Bible; a mental theory and some physical act as fixing a man's relation to God. . . . . The tempter saw that the Bible creed was again becoming popular, was a "taking" battle-cry, and he adopted it; but he shrewdly took the virtue out of it, by imposing his "novel" doctrine of immersion-regeneration as the true *interpretation* of the Bible. That undermined the practice of character-fellowship, and an intellectual theory again was launched to separate the followers of Christ. . . . . The devil was again teaching how men's eyes were to be opened, how to perform an *act*, how physically to pluck some fruit guaranteeing eternal life. But again it was salvation by dead works. . . . The

union of Christians had begun to be in sight; but the tempter made it a battle-cry for a sectism that cuts off the majority of the Christian world from church fellowship. . . . . The name Christian had again begun to breathe abroad the sweetest fragrance of Antioch and Jerusalem; but the deceiver adopted it, along with other titles, and gathered by its help to his war against truth many a lover of Christ, who did not understand that he was following the dragon ensign, whose scales were concealed by the wrappings of pretension, ambition, fallacy and worldly success. Again it was Barabbas against *the Son of the Father.*

Need I go on and describe the counterfeiting of the truth? the perverting of Bible names to the propagation of falsehood? the changing of Christian union into division? the distorting of the beautiful ordinance of baptism into the trade-mark of a sect? and the sham of professing to take the Bible as the only creed, in effort really to overthrow the Bible as the rule of faith and practice?

It is the same age-long war between the serpent and the woman, the bride, the Lamb's wife. "And the serpent cast out of his mouth water as a river, that he might cause her to be carried away by the stream" (Rev. 12:15). He assumed her name, her creed, her flag, and with their prestige continues the war to this day: for there was a remnant left. "And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus" (Rev. 12:17).

But in "holding the testimony of Jesus," though for a time, because of unfaithful pastors and incapable "officials," real Bible people may seem to be carried away by the flood of numbers cast out of his mouth by the deceiver, free and spiritual Christians of all denominations are really on the side of the real King, who, although denied, betrayed, or crucified, does reign and "must reign till he hath put all enemies under his feet" (1 Cor. 15:25).

The deceiver will be defeated. And his poisonous resources, death to spirituality, sophistry, arrogance, falsehood, impudence, rebellion, sham and counterfeit, will not prevail. He will be overwhelmed by Christ. "And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all" (1 Cor. 15:28).

Genuine Campbellism is rebellion against the King of glory. Its counterfeit temple is an immense whited sepulchre, covering the dead dogmas of the old deceiver. And hundreds and thousands of deceived disciples of the Master are being chilled out of their spirituality by wandering in the cold gloom of its damp tunnels, or standing as spectators in the dim lantern light of Campbellism among the doctrinal bones, which the deceiver in his age-long war tries to use in building his temple. But those bones are only the "doctrines and commandments of men," though named anew and whitewashed with Campbellite sophistry. They are only broken bones and cannot be made to sup-

port the whited sepulchre; much less the church, the real body of Christ.

Many of Campbell's followers are now striving to get out of the charnel-house, into the full sunshine of God; to get out of the dull air of decaying error, into the pure breathings of God's Spirit; to get rid of a commerce in dead works, and to enjoy the family rights with all the Father's children.

Many of Campbell's followers are coming to see that they must turn from Campbell to Jesus, whom they love; or they will be responsible for many of the evils of the last great religious crisis of the world. And this causes them now to hear a voice from heaven, saying, as gently as the reproach of conscience, or as loudly as the sound of many waters,

"I Jesus have sent mine angels to testify unto you these things for the churches. I am the root and offspring of David, the bright, the morning star. And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely" (Rev. 22:16-17).

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